

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, July 30, 1942.

NEW SERIES—VOLUME 44.—NO. 27.

CONCERNING THE COMMITTEE ON PREPARATION FOR POST-WAR MISSIONS

H. H. Hargrove, Chairman
Columbus Avenue Baptist Church, Waco, Texas

The enthusiasm and cordiality with which the San Antonio Convention unanimously adopted the report of the committee on Preparation for Post-War Missions was as splendid as has ever been witnessed in a convention. In addition, the scores of expressions which have come to the writer, verbally and by letter, expressing deep interest in this matter and agreement with the report of the committee have been most encouraging. All of this manifests an earnest and widespread concern regarding the needs of the post-war world and an anxiety that Baptists shall be ready to meet the needs and take advantage of the opportunities which will be presented then.

The committee is very anxious that its spirit and purpose shall be understood by all of our Baptist people. It is certainly not tangential in spirit. All past considerations have fully recognized the importance of the Cooperative Program as our method of united effort. This committee can be depended upon to guard the primacy and permanency of the Cooperative Program in the future. It does seem that there is a need for such committee as this to unify, as well as stimulate, the thinking of our people regarding the great task which awaits us after this war and at the proper time to recommend a program whereby we might make united effort to meet it. It seems certain that our Mission Boards will face a great challenge after the war. Human need, on a world-wide scale never dreamed of before, will make its plaintive call then. The doors of all nations will no doubt be opened for preaching the gospel and missionaries of the cross can probably go where they have not hitherto been allowed if we are ready to send them. The world is in a transition period now. The tragedy of the war is the death-struggle of the old era and the birth-pang of the new. History will take its course for the next thousand years during the first generation after the war. If the gospel message is dominant in that generation the ensuing years will mark glorious advancement in God's Kingdom.

We can be sure that paganism, socialism and materialism will be on hand with their panaceas after the war. Already we are being bombarded with the insistence of the church unionist's argument. How can these subversive tendencies be met after the war? Certainly not with aloofness, jealousy, resentment nor even with our well-founded arguments. Dr. Carver, in his splendid book

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DR. R. G. LEE ELECTED PRESIDENT OF BAPTIST BIBLE INSTITUTE

The trustees of the Baptist Bible Institute met in New Orleans July twenty-second and unanimously and heartily elected Dr. R. G. Lee as president. Dr. Lee is well-known all over the United States as pastor of Bellevue Baptist Church in Memphis, Tenn. There is no more fervent and effective gospel preacher in America than he. He has previously been pastor of First Church in New Orleans and of Citadel Square Church in Charleston, S. C. He is the author of many books, and a highly prized speaker in many summer encampments. The trustees hope for his acceptance and believe that the Baptist Bible Institute furnishes an unsurpassed opportunity for educational, evangelistic and missionary work. There is no more strategic location in the Southern Baptist Convention. The trustees are eager and determined under God to meet the challenge of this opportunity.—P. I. Lipsey.

REV. GEORGE GAY LEAVES MARKS TO GO TO OKOLONA

Rev. George H. Gay has announced his resignation as pastor of Marks Baptist Church, and will leave in July for Okolona, Miss., where he has been called to serve the Baptists there.



REV. GEORGE H. GAY

Since Rev. Gay came to Marks his church has grown steadily. The Sunday school has been departmentalized, Training Union organization perfected, and young people's auxiliaries have been added to the WMU to take care of all ages of young people.

The church has been enlisted in regular budgeted contributions to the Co-operative Program of Baptist work in the entire world, and during the past four years has not failed to heed any call for help that has been made. Foreign missions, home missions, state missions, Chinese relief and every phase of denominational work has been sponsored.

Sunday, July 12, was Rev. Gay's last Sunday in the pulpit of the Marks church. Nine were added to the church that day, and seven were baptized at the evening service. Both services were largely attended, and many expressed their wishes for God's blessings on the pastor and his wife. The church did not accept the pastor's resignation, but chose to let him leave over their objection.

—BR—

EVANGELISM AND STABILIZING OF GAINS STRESSED AT SUNDAY SCHOOL CONFERENCE AT RIDGECREST

C. E. Bryant, Jr.

Southern Baptist Sunday School teachers and officers who came 2,000 strong from all convention states to their annual summer conference at Ridgcrest heard reports of gratifying gains, saw a seven-point task outlined by Dr. T. L. Holcomb and engaged themselves earnestly in learning how they may best promote the Kingdom of God through their teaching ministry.

The program of gains is expected to be accentuated even faster with the progress of the "Four Year Program" launched last year. The four-year plan aims "to reach every church with all that there is that is good for a church." Major means of promotion is through the South's 915 associations—875 of which have been organized with 11,000 voluntary officers. Associational meetings between November 1, 1941, and April 17, 1942, reached 888 of the associations, 8,440 churches, 4,885 pastors and 4,730 associational officers. These contacts make possible the spread of the latest knowledge of methods and equipment to the Sunday School units.

The seven-point task outlined by Dr. Holcomb is:

1. To keep evangelism as the primary purpose of all our work.
2. To complete successfully the Four Year Program.
3. To stabilize our splendid gains in Sunday School and Training Union by getting the churches to include training courses in their calendars during the months when special emphasis is given teaching and training.
4. To establish a Sunday school in every un-

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GRATITUDE TO OUR BENEFACTORS

By L. R. Scarborough

In the seventeenth chapter of Luke Jesus healed ten lepers and gave them instructions as to what to do. One of them, realizing the blessing of the Savior's healing power, went back to Christ and fell at His feet and expressed his gratitude. Jesus said: "There were ten who were healed. Where are the nine?" He evidently had a feeling of disappointment for those nine men who were unappreciative of His benefaction, and He set in the Gospel that burning question, "Where are the nine," who thoughtlessly or carelessly showed no appreciation for the good He had done them?

I am thinking especially now of the great numbers of students who have attended the Southwestern Seminary, over eight thousand of them, who were furnished free tuition and given other blessings at the Seminary. I estimate that if every student had paid enough tuition to meet the expenses of the Seminary, it would have cost him \$200.00 a year. Somebody has had to furnish \$200.00 a year for every student who attended the Seminary during the period of his education.

We are now having a special movement on to get a large sum of endowment to make the Seminary live and go on and train others. The Seminary has sent out recently the heart cry of the theological mother of these thousands of men and women. I have written to thousands of them, voicing the cry of their mother. Some—far too few of them—have answered with their practical expressions of gratitude for what the Seminary did for them. Some have sent in personal checks—not many. Some have said, "We will take the matter up with

(Continued on Page Eight)

—BR—

RESOLUTIONS CONCERNING DR. W. W. HAMILTON

Fourteen years ago the Trustees of the Baptist Bible Institute found themselves in need of a president, Dr. Byron H. DeMent having been called to his heavenly reward. For some months Dr. W. W. Hamilton had served this institution without stint as acting president. So devoted and so efficient had been his services in this capacity that all minds turned to him instinctively for further leadership.

On motion, therefore, Dr. Hamilton was elected president unanimously and heartily. He was already enshrined in the hearts of Southern Baptists, who had come to love him more and more through the years because of his evangelistic gifts, his sacrificial service in several different capacities, and his intimate acquaintance with all the causes to which our denomination is committed.

During these fourteen years as president of the Baptist Bible Institute, Dr. Hamilton has proven himself as astute thinker, a discriminating theologian, a wise administrator, a devoted lover of the Institute, a warm friend of young people, and a master of finance during the worst period of business depression most of us have known. The Baptist Bible Institute owes to Dr. Hamilton a debt of gratitude which can never be put into words.

Dr. Hamilton's resignation as president having been presented to us and having been accepted, we count it a privilege to record on our Record Book this statement of our high appreciation of him and of his unmatched service here in this institution which is dedicated to the training of young men and women for work in our churches and for carrying the Gospel to the uttermost parts. We wish for him every blessing that can come from the God whom he preaches and whom he has so winsomely exhorted us to follow.

(Signed) POWHATAN W. JAMES,
JOHN JETER HURT,
R. F. LAWTON,

Committee.

July 22, 1942.

Sparks and Splinters

The summer revival at New Hope church in Covington county will begin July 26. Rev. Troy Sumrall of Tifton, Oklahoma, will preach and Rev. Charles Tyler of Itta Bena will have charge of the music.—Tom Stroud, pastor.

Bethel church, Lincoln county: We have just closed a glorious meeting in this church. Rev. J. Dr. Walker, pastor of Center-Terrace church, Canton, did the preaching. There were 12 additions to the church, five by letter and seven on profession of faith.—W. W. Bogan, pastor.

Sartatia: We closed our series of services Friday night, July 17, which began Sunday, July 12. Much interest was manifested, and the services were well attended.—J. Glenn Flynt, pastor.

Coffeeville: We had a great and happy revival with 32 additions to the church. The entire church was and is much revived. Our average Sunday school attendance for the past month was above 100, out of an enrollment of 146.—L. J. Crumby, pastor.

Lula church, Madison county: Our revival will begin the first Sunday in August. Rev. R. D. Pearson, pastor of First Church, Macon, Mississippi, will reach. Rev. Joe Allman, associate pastor of First church, New Albany, will lead the singing.—Tom Stroud, pastor.

Corinth church, Simpson county: Rev. R. A. Tullos is with us at Corinth this week and we are expecting to have a great revival.—W. W. Bogan, pastor.

Evangelistic Singer O. U. Rushing is available as a singer until August 23. He may be addressed in care of The Baptist Record.

The work in Lafayette county, under the leadership of the summer workers, is progressing. Margaret Jo Kingsley of Nettleton and Inez Ogletree of Neshoba have completed Bible schools and study courses in Anchor, Abbeville and Tula churches. A Training Union, consisting of a Story Hour, Junior Union and Adult Union was organized. Dale Winters of Oxford and Inez Ogletree are at Taylor.—Reporter.

It was my good fortune to be with Brother A. E. Pardue and members of his church and other churches for a week of evangelistic effort. The blessings of the Lord were marked, not by additions, but by other indications. There were some additions to the church. Brother Pardue and his people are developing a unique church activity which easily makes it a wholesome center of thought and worship for the city. Magnolia sustains its reputation for culture and hospitality.—O. P. Estes.

State Line Baptist Church began its first Vacation Bible school July 8 with an enrollment of 68. Interest in the school grew daily. Rev. and Mrs. Hill are doing a fine work in their new church. And now that we know the benefits of a Vacation Bible school, we are looking forward to having a much larger one next year. There were seven conversions as a result of the school.—Gladys Bryant.

Oak Grove, Neshoba county: We had our Vacation Bible school the first week in July, led by our pastor, Rev. Lavon Moore. The following week our revival began, with Rev. Elton Moore, brother of the pastor, doing the preaching. The church has the EVERY FAMILY Plan of The Baptist Record, which within itself means one progressive step.—Mrs. Fred Ethredge.

"When Jesus Comes," is a small pamphlet by W. F. Tanner of Atlanta, Ga. He says, "All the saints living today will be with Christ before three more winters. . . . Students who enter theological seminaries this fall will not have completed their course before Jesus will come near the earth. . . . These events are definitely marked in God's word for the next two and a half years: Mussolini will head the Axis, the war will be over, etc. This book was written by one of the promised prophets." The above statements may be true, but the author doesn't know them to be true. We doubt his self-styled title, "One of the promised prophets." He wants thirty-five cents for the booklet.

The paragraph in last week's Record concerning Ludlow church was an error, both as to the number of additions and as to the pastor. Rev. R. H. Daniel is the pastor. There were 34 additions, with 22 for baptism.

The many friends of Rev. Carey Vinzant, pastor of the First Baptist Church of Sandersville, Georgia, will sympathize with him in the recent passing of his sister, Mrs. R. H. Winstead of Brandon.

Fellowship Baptist Church, Lauderdale County: Our meeting begins Sunday, August 2 and continues one week. Evangelist Aubert Dun will do the preaching. He is one of our outstanding evangelists and was formerly the congressman from the Meridian district.—R. H. Fitzgerald, pastor.

Seen in the hotel lobby at Philadelphia: A neat literature rack with various Baptist pamphlets therein, and a sign on the outside stating that these were furnished by the First Baptist Church. This is not a hint, but many other churches could profit by this information.

Black Jack Church, Neshoba County: As usual Riley Munday has done the expected. He has led this church to adopt the EVERY FAMILY Plan, at the conclusion of the revival meeting in which he, as the pastor, did the preaching. There were 10 accessions, in addition to six that had come a few weeks ago. They also accepted their Now Club quota. And organized a Sunday School, a Woman's Missionary Union and a Baptist Training Union.

Rev. Carman Savell has resigned the pastorate at Vardaman to accept a place as chaplain in the United States army. He began active duty July 25.

For Sale: 7-room brick veneer with 2 acres between Jackson and Clinton, lights, water and gas, easy terms. A. A. Loflin, R. 1, Jackson.

Miss Theresa Anderson took up her work as secretary to the president July 1. Miss Anderson graduated from the W. M. U. Training School, Louisville, Kentucky, in 1942 and from Soule Business College in New Orleans this spring. She is the daughter of Dr. and Mrs. P. H. Anderson.

The Chaplains Corps of the U. S. Army now includes at least twenty B. B. I. men according to our reckoning. Many others have filed applications for appointment.

Defense work bids fair to increase the population of New Orleans by fifty per cent. Higgins Industries, Inc., a new building company, is calling for seventy-seven thousand workmen and leaders, not to mention wives, children, and others. What a challenge to our mission work!

"I am 94 years and 6 months old now," writes Mrs. L. C. Rochelle of Kerchie, La. She indicates that she has been praying for a long time to see the Institute debt paid before the Lord calls her home. Then she adds, "I may not see it paid, unless those who have much will give larger amounts. I am a 'pensioner' myself, and can give only a small gift at a time. My prayers are often for our B. B. I."

Vardaman: I have resigned the work at Vardaman. It has been a pleasure to be associated with you all again in the work of our state. The Record has been a great help and pleasure to me. Our people of Vardaman are beginning to take it in. They voted to call them a pastor for full time on Wednesday night before I left on the following Thursday. The call was unanimous. As yet the name of the pastor is not to be released until he accepts or rejects. It is indicative of the fine spirit of the church. They seemed to be genuinely glad to give me for this work. I am glad I have the opportunity to serve in this capacity. I am not glad of the war but I am glad I can serve when needed.—Carmon Savell.

From the Daily Corinthian of Corinth we learn that the degree of Doctor of Divinity was recently bestowed on Rev. A. B. Jones, pastor of Tate Baptist Church of Corinth. The degree was conferred by the American Bible College.

Shady Grove, Webster county, has just closed its annual revival, July 19 to 25, with 13 additions by profession of faith.—R. B. Hicks.

West Side church, Macon: Rev. Harry Hannah, our new pastor, was with us Sunday, July 26. Our Sunday school and B. T. U. work are progressing.—Mrs. M. M. Butler.

Clifton Baptist Church has closed a revival with the blessing of the Lord exemplified with five professions of faith and one by letter.—R. H. Daniel, pastor.

I wish to commend Brother G. C. Seidenspinner on his long and successful pastorate of the Inman Mills Baptist Church. He closes his work with this congregation at the end of July. For the past five years it has been my privilege to observe at close hand the capable, sane and seasoned ministry of this servant of God. Under his able leadership the church has prospered. His thorough knowledge of the Word of God, his varied pastoral experiences and his ability as a preacher of the gospel, eminently qualify him as a sound, progressive leader of any Baptist church. I recommend him to the prayerful consideration of any pulpit committee and church faced with the problem of finding a good leader.—J. Edward Lehman, pastor, First Baptist Church, Inman, S. C. (Brother Seidenspinner is a Mississippian and some of our good Mississippi churches ought to bring him back home.)

Rock Branch Baptist Church: Good interest and fine cooperation was shown in a revival held at Rock Branch last week. Rev. L. B. Cobb of Union did the preaching and was in general charge of the services. The meeting resulted in four additions by profession of faith.—Lawrence B. Cobb.

Pinkney Baptist Church held a splendid Vacation Bible school last week, conducted by Rev. Ray Truitt, assisted by Mrs. Truitt, Mrs. Mabel Ezell and Horace Gordon. There were 34 enrolled, with an average attendance of 29. Mission offering for Chinese Children's Relief was \$1.10. Brother Truitt taught the book, "The Plan of Salvation," in the evening and took a religious census of the community in the afternoons. Pastor L. B. Cobb will preach in the revival here this week. Good results are expected from the good work done by Brother Truitt.—L. B. Cobb.

Recent visitors to The Baptist Record office include the following: Rev. M. D. Morton, Lawrenceburg, Ky.; Rev. Wilson Hogan, Florence; Rev. O. C. Chance, Harrisville; Rev. H. B. Speights, Silver Creek; Rev. J. D. Walker, Canton; Rev. S. G. Pope, Summit; Rev. J. B. Quin, Summit; Bilbo Young, Mt. Olive.

Birmingham, Ala.: Birmingham church groups are wholeheartedly supporting the nation's war effort—but when it was announced that W. W. Wachtel, president of the Calvert Distilling Corporation, was scheduled to address the city's recent "Million Dollar Bond Breakfast," the storm broke. In a letter to Secretary of the Treasury Morgenthau, published in the Alabama Christian Advocate, the representatives of some fifteen church, temperance and women's groups urgently requested—without success—another speaker be sent to take the place of Mr. Wachtel. "We do protest earnestly and indignantly," said the letter, "against any man being featured as speaker at this breakfast who is officially connected with the liquor traffic and who is a living symbol of such a commerce in the physical and moral debauchery of our armed forces as well as of our fellow citizens generally. We find it impossible to reconcile the liquor business with true patriotism. We regard the traffic in liquor and beer as the greatest saboteur of manpower at work in America today, and in its effects truly an active ally of Hitler, Mussolini and Hirohito."

Williamsville Baptist church, Attala county, has just closed a great revival, with Rev. M. S. Varnado of Mobile, Alabama, doing the preaching. There were four additions, two by profession of faith and two by letter.—Reporter.

Cane Lake: Our revival services from July 12 to 18 were attended by large crowds; 59 additions, 44 for baptism. It was a real revival, some brought letters they had out from 20 to 35 years.—R. B. Hicks.

Like Father, Like Son.—Chaplain Robert C. Clingman reports that Testaments, athletic equipment, candy, magazines and cigarettes have been given him for his personnel. The "thank-you" letters sent out are very much appreciated. A letter written by this chaplain informing a pastor that a soldier was continuing 19 years attendance without missing, brought a very interesting reply. The minister replied that the boy's father was entering his 43rd year of attendance without a single absence.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.

"A good thing to remember,
And a better thing to do,
Is — work with the construction gang,
Not with the wreckin' crew."

I

A host of young people with leaders were present in an all-day Rankin county meeting at Florence. Two of our fine new pastors were present, namely, Brothers Hogan and Bailey.

Mrs. Watts Webb asked that we speak on "Evangelism." One lost person asked for prayer. Just about all the churches of Rankin participated in His work—in fact, they are 100% regarding some of the causes.

Dr. Claude Bowen, Superintendents J. P. Williams and Curtis Beard asked us to visit the Calvary, Jackson Worker's Council. Members were present in large numbers. The Lord is making His ministry fruitful there. Outstanding leaders are numbered in this group. They are making large advances in contributions to all the causes of Christ.

We were delighted to talk for some minutes on "The Study of the Bible."

From here we went to our own church for prayer meeting. Our pastor, J. L. Sullivan, brought an interesting message on "The Atheistic Fool." It is one of a series on "The Fools of the Bible." His messages are always stimulating.

In an after service we were privileged to sit in on an examining council looking toward setting Brother Harry Hannah apart in ordination for the full work of the ministry. We have known him for sometime. He is a splendid young Christian.

II

1943 Evangelistic Crusade

With the pastors of the larger and smaller churches of Jackson present—only one or two absent—all voted some months ago, to participate in the 1943 Three Months Statewide Evangelistic Campaign. It will be almost unanimous in this section.

George county, as before noted, has officially decided to enter that Crusade. They are already contacting their preachers.

At Picayune, we learned that Pastor O. P. Estes has already secured his help for their crusade. Pastor Griffin mentioned his plans.

Pastor W. R. Cooper, Tylertown, says: "Count us in."

From the other end of the state Pastor J. S. Riser, Blue Mountain, mentioned plans of association leaders for full part in this Evangelistic Crusade.

Such Crusades are New Testament in origin, purpose and spirit. As one example we read, "and this continued by the space of three years, so that all they which dwelt in Asia heard the word of the Lord Jesus." Acts 19:10. Paul conducted this two-year campaign for Christ—from Corinth as a base.

Many other Mississippi Baptist pastors and churches are already making such plans.

Pastor Brantley, a "double-barrelled" president of two minister associations—the Lebanon and Southwest—writes that full cooperation may be expected from that section.

"We are workers together with God." I Cor. 3:9; II Cor. 6:1.

III

We stopped by Mt. Olive for morning worship and heard a fine message from our own fellow-worker, E. C. Williams. The auditorium is beautiful. Brother Brigrance and a good congregation were present. We had dinner in the home of Mr. and Mrs. Joe Byrd, fine leaders.

We preached for Pastor W. S. Allen, Pass Christian, in an informal service. Folks filled the small auditorium. Some ten lost persons asked for prayer. Brother Allen is working heroically in a place of growing opportunity.

Mountain Creek, Rankin county, had a house two-thirds filled at a Saturday night prayer meet-

ing. We were privileged to bring a Foreign Mission message and illustrate with pictures.

Northside, Jackson, had a good congregation on Sunday night. Pastor Metts was away in revival. We enjoyed the fellowship in worship.

IV

Giving a week to the B. T. U. Conventions brought us real joy.

The house at Richton was filled. The fellowship was good from the start.

A smaller crowd was present at Hattiesburg and the weather was hot, but some fine folks were present.

The meeting at Columbia was held in a lovely school building—large congregation.

The Convention filled the church house at Liberty.

Our smallest crowd was in Jackson, but some choice workers were present.

Everywhere the entertainment was fine.

Brother Wilds had planned well. He has led us safely, successfully, and spiritually these years.

Misses Wilds, Bulloch, Leung and Messrs. Bulloch and Skilton were the other members of the party.

The Bible work of the young people is inspiring. Heaven only knows what it means in their lives.

V

From a Southwide B. T. U. Conference we gleaned the following contributions by the B. T. U.—a Church and State Mission agency in developing His church:

1. Builds up church attendance.
2. Indocinates the church membership.
3. Trains leadership.
4. Produces a Mission consciousness.
5. Helps commit the church to a balanced program.
5. Builds the church organization.
7. Puts a full-time program in part-time churches.
8. Gives a larger conception of Kingdom work.
9. Finds the called and shows them the way.
10. Its greatest work is in soul-winning.

"The strength of youth we lay,

At Jesus' feet today;

'Tis loy-al-ty, loy-al-ty

Yes, loy-al-ty to Christ!"

That is State Missions!

VI

The people of Southside, Jackson, have erected a lovely and commodious house of worship. God is blessing the work of Pastor and Mrs. Percy Cooper.

The painting for the Baptist is remarkable. It has as much of the natural setting as we have seen. It was done by Mrs. J. T. Cotten, Union Street, Jackson, Mississippi. That a woman around eighty years with a crippled hand does such work is a marvel of grace. That is the secret. It is the work of the heart! She put some of her own spiritual devotion into it!

Doxology!

VII

Porter Baptist Church, located in Bolivar county near Shaw, was recently organized. They started the baby church off right by having it carry out the Great Commission. A small check was sent in for Cooperative Program Causes. Rev. W. C. Sledge held a revival and helped in the organization. Mrs. J. T. DeLoach is church treasurer.

VIII

Pastor Fred B. Bookter, McComb, sends the following message:

"I plan to do all that you ask us to do in your letter of May 12. I am becoming more enthused over our 1943 plan each succeeding day. You can count on me to do all that I possibly can to see that this program is a glorious success. If at all possible we will make Pike county 100%."

IX

Pastor J. R. Eubanks, Second Church Greenville, paid the Convention Board offices a visit, and brought along the news that a meeting at his church closed last Sunday with 47 additions, 21 on profession of faith, and a majority of those were adults. Pastor J. B. Flowers of Winona held this meeting. Doxology!

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Holders of Education Commission Bonds as follows: Nos. 211, 224, 225, 274, 275, 276, 287, 288, 324, 325, 331, 332, 338, 340, 341, 342, 343, 344, 345, 366, 380, 381, 398, 412, 413, 421, 422, please take notice.

These bonds were legally called for payment as of June 1, 1942. They no longer bear interest. We have money in hand to cover both bond and coupon payments. Please send or bring them to this office and we will return check for same. Thanks!

II

Churches are still going "Over-the-Top" in Now Club pledges. We list the following of recent date:

Mt. Olive—Chickasaw.

Van Vleet—Chickasaw.

Sarepta—Franklin.

New Prospect—Monroe.

Splunge—Monroe.

Quincy—Monroe.

Concord—Rankin.

Double Springs—Zion.

Mantee—Zion.

Sapa—Zion.

We list other Now Club certificates as follows:

No. 3469 for \$36, No. 3470 for \$36, No. 3471 for \$36, No. 682 for \$50, No. 683 for \$50, Houlka in Chickasaw (McLaurin, field worker).

No. 684 for \$50, Van Vleet in Chickasaw (McLaurin, field worker).

No. 2635 for \$36 Bude in Franklin.

No. 3473 for \$36, No. 3488 for \$36, No. 785 for \$100, Sarepta in Franklin (McLaurin and Hightower, field workers).

No. 795 for \$100, Pascagoula First, Jackson county.

No. 3491 for \$36, Mt. Moriah in Lincoln (McLaurin, field worker).

No. 778 for \$100, No. 779 for \$100, No. 780 for \$100, Aberdeen in Monroe (McLaurin and Hightower, field workers).

No. 3468 for \$36, No. 680 for \$50, No. 681 for \$50, No. 781 for \$100, No. 782 for \$100, No. 783 for \$100, No. 784 for \$100, Amory in Monroe (McLaurin and Hightower, field workers).

No. 2583 for \$36, Athens in Monroe (Hightower, field worker).

No. 728 for \$100, New Prospect in Monroe (McLaurin and Hightower, field workers).

No. 776 for \$100, No. 777 for \$100, Splunge in Monroe (McLaurin, field worker).

No. 3489 for \$36, No. 3490 for \$36, Quincy in Monroe (McLaurin, field worker).

No. 786 for \$100, No. 715 for \$50, Concord in Rankin (McLaurin, field worker).

No. 724 for \$50, Pelahatchie in Rankin (McLaurin, field worker).

No. 3472 for \$36, Union Ridge in Winston (McLaurin, field worker).

No. 2584 for \$36, No. 2585 for \$36, Double Springs in Zion (Hightower, field worker).

No. 787 for \$100, No. 788 for \$100, Mantee in Zion (Hightower, field worker).

No. 640 for \$50, Sapa in Zion (Hightower, field worker).

No. 789 for \$100, No. 790 for \$100, Mt. Olive in Chickasaw (Hightower, field worker).

BR

Raleigh church ordains Bill Hegwood: Rev. Bill Hegwood, having been called as pastor of Rocky Creek and Burns churches, was recently ordained to the full gospel ministry, by the Raleigh church, of which he was a member. The following ministers assisted in the ordination service: W. E. Hardy, T. C. Bankston, D. W. Moulder and R. H. Thompson. The following churches were represented: Raleigh, Burns, Union, Lorena and Goodwater. Brother Hegwood expects to continue his training by going to Mississippi College this fall. He has completed his work at Clarke College. The people who know him believe in him as a man and bid him Godspeed in his ministry for the Lord.—W. E. Hardy.

The Baptist Record

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D. A. McCall Business Manager
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SOME OF OUR ASSOCIATIONS CAN BE IMPROVED

On another page we carry a list of the associations, the date and meeting place. We regret that we do not have the date and meeting place of two of them. They are George and Benton.

But several letters have been written and several notices in The Baptist Record have been published. Neither letters nor notices got us the desired information. This means that when we do get the date and meeting place, the schedule of state workers who will attend the associations will be disrupted.

Having been privileged to attend many associations for the past seven years and having observed good, bad and in-between associations, we dare to make a few suggestions that we believe will help if followed.

First, a well-planned program should be prepared. We will never forget attending an association that appointed a program committee at 10:15 a. m. In substance, their report was, "We recommend that we use the same subjects and time as last year and that the same people be asked to make the reports. We believe that Baptists have as much ability as others, but we doubt the ability of most, if not all of them, to make a report with only a few minutes' or hours' notice.

At another association no program had been prepared and the morning was taken up with starting late, a problem in church jealousy and the sermon. At the noon hour the moderator gave the suggested reports (sent out by the Convention Board) to the nearest persons and informed them that they were to report in the afternoon. It was a one-day association, and again we doubted the ability of Baptists to discuss the usual associational subjects in the two remaining hours.

Second, the route to the church should be marked. Although many people knew every side road, some from the other side of the county may not know how to get there. We recall attending an association a few years ago. We think it was Tate county. Anyway, as soon as we left the county seat we began to see signs directing us to the church. It saved us time and worry. To say that a church is six miles northeast of a town does not guarantee good directions. This is written at Spring Creek church, near Philadelphia, in Neshoba county. Several roads, not just one, lead from Philadelphia to Spring Creek.

Third, the time allotted to each subject, so far as possible, should be carefully observed. How often have we attended an association when some brother was allotted fifteen minutes for a devotional, but took from thirty to forty minutes. All of us are familiar with a brother who has fifteen minutes allowed, and at the fourteen and one-half minute mark he says, "and finally let me say." At the twenty minute mark he says, "just one more thing." At the twenty-five minute mark he says, "and in conclusion."

Fourth, many associations try to discuss too many subjects. A few subjects well discussed and presented will bear more fruit than many subjects barely touched. Some associations manage to combine related subjects, and thus have one well prepared and well presented discussion, rather than a half dozen feeble sketches.

Many of our associations now have only a one-day session. They usually convene at 9:30 o'clock and adjourn at about 3:30. This gives them five hours for the sessions of the association. But often they take up thirty minutes with an opening devotion and an hour for the sermon; this leaves only one hour of the morning session for organization, business and presentation of reports. We know of one association that combines the opening devotion and the sermon, thus saving almost an hour for Kingdom business.

BAPTISTS CAN LEARN FROM METHODISTS

Ralph Stoodly, director of the Bureau of Methodist Information, has mailed to the editors of church papers in America a brief statement on the Value of Religious Periodicals, which we pass on to our readers. He says:

"Realizing how the church public seems to require being sold repeatedly on the importance of church papers, and how numerous are those money-bag Judases who would kill them off the minute they show a deficit, just as if that were all there were to it, I am sending along what I think is a timely, striking illustration of just how much value one single editorial once was to a denomination.

"This fact suggests that even if everything everybody ever wrote in their ugliest 'letters to the editor' were true, all loyal church people still ought to support their journals if for no other reason than to obtain for the cause these important by-products:

"Buckley Pavilion was dedicated Sunday, June 21, by Bishop Francis J. McConnell. It is a new, million-dollar, nine-story, one hundred and forty-four-bed modern surgery building on the grounds of the Methodist Hospital, Brooklyn, New York.

"It is named for the late Dr. James Monroe Buckley, who was for many years editor of The Christian Advocate. In 1881 he wrote an editorial, calling attention to the fact that not in all the world was there a Methodist hospital.

"Inspired by this, a Mr. George I. Seney, an able banker, made a gift of \$410,000, to found the Methodist Episcopal Hospital in Brooklyn.

"Methodist hospitals have since multiplied and now number eighty-two in this country, thirty-seven in other countries.

"It all started from an editorial in a church paper."

"Perhaps this will suggest an editorial on 'The By-Products of Religious Journalism,' or some better phrased subject, or it might be worth a brief note to encourage your subscribers in the conviction that your paper is far more than so many printed sheets a week."

We thank Brother Stoodly for the information and for the idea.

We could fill several pages of this issue with instances where The Baptist Record has helped spiritually and financially.

We know of one \$100.00 gift that was sent to the Baptist Bible Institute in response to a short appeal in The Baptist Record. There were probably others that we didn't hear about.

Recently a pastor told us that because of an article in The Record urging that churches send their pastor to the Southern Baptist Convention, his church raised \$100.00 and sent him and instructed him to buy a suit of clothes with what was left.

Numerous pastors have told us of salary raises that they credited to The Baptist Record. The pastor of a South Mississippi church declares that his church could never have been built, debt free, but for The Baptist Record EVERY FAMILY Plan.

Modesty forbids us from quoting from many commendatory letters concerning The Record.

The Executive Committee of the Convention Board is solidly behind The Baptist Record and its campaign to increase the circulation from 26,000 to 30,000. At their March 25 meeting they passed the following resolutions:

THE FOLLOWING RESOLUTION URGING AN INCREASED CIRCULATION OF THE BAPTIST RECORD WAS ADOPTED:

Believing the automobile and the tire situation will affect adversely attendance upon group meetings at which the work of our Lord will be considered, and believing that The Baptist Record may help make up for any lack at this point, we urge on all board employees, pastors and laymen, a campaign for increased Baptist Record circulation.

JOHN D. DAVIS, President,

WALTON E. LEE, Secretary.

The association season is soon to start. No better time will be found than then to enlist still more

churches in the EVERY FAMILY Plan. Under the leadership of State Secretary McCall, an effort will be made to reach every church with information about the EVERY FAMILY Plan.

The editor and his helpers are working faithfully in an effort to produce a paper that will:

1. Interest Mississippi Baptists.
2. Inform Mississippi Baptists.
3. Inspire Mississippi Baptists.
4. Promote the work of Mississippi Baptists.

Won't you, as a loyal Baptist, help build our circulation to 30,000?

—BR—

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

WHY NOT?

Governor Frank M. Dixon of Alabama suggests a plan be worked out to salvage slot machines as a source of needed metals, saying that "there seems to be a rash of 'one-armed bandits' in certain areas around army camps."

This suggestion is one of the best—if not the best—that has come out of the nationwide "scrap" campaign.

Slot machines serve no good purpose. On the contrary, they "rob" those who feed coins into their ravenous maws and in many instances contribute to juvenile delinquency.

Every state in the Union suffers from the slot machine "plague." Hundreds of thousands of the bright, colorful contraptions reap a golden harvest that might well be used for better purposes—such as the purchase of war bonds and stamps.

In line with Gov. Dixon's suggestion:

Let the slot machine salvage campaign be put on a nationwide basis under the supervision of some federal department.

The "harvest" in needed metals would be huge.

The elimination of a major evil would work untold good.—Meridian Star.

—BR—

People are slowing down. They are not only saving rubber and cars but, far better, precious lives. May the good work continue.—Neshoba Democrat, Philadelphia.

Bruce: The annual revival will begin in the Baptist church here the second Sunday in August, with Rev. W. L. Meadows of Quitman doing the preaching and Rev. J. R. Eubanks, pastor of Second Baptist Church, Greenville, leading the song service, and Miss Rubye Yancy at the piano. The new brick church auditorium and baptistry will be in readiness for the meeting and the public is cordially invited.—W. M. Shelton.

Hope church, Neshoba county, had a real revival recently. The Lord greatly blessed the preaching of the gifted young preacher, Riley Munday. Bro. L. C. Turner led the singing. There were 28 for baptism and four by letter and one young woman yielded to become a foreign missionary. Nearly all these were young people, several of whom were boys about to leave for the army. The V. B. S. was held at the same time, and under the leadership of Miss Joe Ella Smith, one of our own young women, a good school was held. Enrollment reached 68. The church voted to organize a B. T. U.—F. G. Wilborn, pastor.

—BR—

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

THE POWER OF THE PREACHED WORD

By F. V. McFatrige

Every Sunday evening at 9:30 I dial my radio to Station XEAW in Mexico, and listen to a sermon that was delivered the previous Sunday at 11 o'clock in the First Baptist Church in Dallas, Texas. It is a fitting climax to a busy day in the service of the Lord. There are several remarkable things about (Continued on Page Five)

OUR CONTRIBUTED EDITORIAL
(Continued from Page Four)

the experience. The first I would mention is the progress of scientific invention that enables a spoken message to be "canned," and sent out over the ether waves across international and state boundaries without losing anything of its magic power. I, who have heard the man many times in his presence, can feel the power of his personality as if he were in the room.

The second is the man himself. He is 75 years of age, and has been the pastor of one church nearly half a century. Yet every time he preaches or almost, in fair weather or foul, winter or summer, one of the largest church auditoriums in the South is filled to capacity. Yet, when one comes to analyze his sermon, it is the same old sweet, ever-marvelous story of Jesus and His love. Its message could be understood by a child. There is no seeking for spectacular subjects; there are no strange and weird interpretations. In every message the preacher is calling upon Christian men and women to live like Christians, and upon the lost to come to Jesus for salvation through His blood. He deals mainly with the "first principles of Christ."

The writer, as many another no doubt, has often asked himself the secret of the man's power. There is his rich, resonant, arresting voice, seemingly as powerful as it was twenty-five years ago. There is his most marvelous vocabulary; he never gropes for a word, and every word used expresses just the shade of meaning the speaker wishes to convey. Every syllable is as clear-cut as a jewel, and as clear as the note of a bell. But these are the mere mechanics of speech. There is a sense of the man's utter sincerity and unshakable conviction. He speaks as "one having authority." His listeners cannot help but feel that the man not only believes what he says, but KNOWS that it is eternally true, and the supreme truth of the universe. That is not all. In every sermon there is the seeking note of a great compassion. He loves people, and he wants to help, not hurt, to call them to salvation, not to condemn.

But to me the most remarkable thing in the experience is the POWER OF THE PREACHED WORD. From too many pulpits there sounds a plaintive note, as if the preacher feels that he were fighting the wind, as if his class was that of Jeremiah, but not from this pulpit. Dr. Truett believes with Paul that the gospel "is the power of God unto salvation to everyone that believeth." Not only is he not ashamed of the simple gospel, he glories in it. He has built his life upon the conviction that there is power in the preached word to save men's souls, to transform the world, and to bring in the kingdom of God. When he went to Dallas it was an ordinary little city. It grew to be a great city, and the preacher and his church grew with it. There is no area of life in that great city that has not felt the impact of his personality, and his triumphant faith, and Christian statesmanship. Yet it knows him as a preacher, and not as a politician. Since 1920, when he delivered his epoch-making address on Religious Liberty from the steps of the nation's capitol, he has been a world figure. But his throne remains the pulpit of the church he has served so long, preaching to those whose fathers and grandfathers he won to Christ and buried in the baptismal waters. There is a lesson, a rebuke, and encouragement in the consideration of this man and his message for all of us who are called to preach His word, from the least to the greatest, if we can receive it.

—BR—
IN GOOD FAITH
Beware the Fascist Plot

Is it utterly impossible for us to see that the fascists in America desire to destroy Christianity which teaches that every person is sacred; that each individual is created for God, not for the state; that people are important even when they are not what the state may consider economically profitable? Can't we now understand that the fascist system—built in its entirety on force, on the denial of Christianity's estimate of man; on the renunciation of Christian justice and the Christian doctrine of the sovereignty of God—aims pri-

West Side Church, Natchez, is an EVERY FAMILY Plan church, and Christ is the Cornerstone.

No man, or set of men can claim credit for its advancement. To do so would be carnal and not spiritual. "So then neither is he that planteth anything, neither he that watereth; but God giveth the increase." I Cor. 3:7.

In the winter of 1937 only one white Baptist church was in existence in the whole of Adams county. A missionary preacher heard the call to "Come over to Natchez." This preacher was W. B. Phipps. After surveying conditions and making an extensive canvass, he found hordes of unaffiliated Baptists and still greater hordes of lost people. This led him to start a mission in an old one-room cotton office on Canal street. Bro. Phipps ignored every obstacle and in a short time had an appreciable audience in attendance at Sunday services. The Holy Spirit led these workers to the conclusion that a church should be organized and the State Board at Jackson came to their rescue in offering to help them financially. It continued this support until the end of last year, when our church became self-supporting.

On February 6th, 1938, West Side Baptist Church was organized with six charter members, five women and one man, and on the same day six other members were added to this group. Soon after being organized the church decided to make special efforts in an Evangelistic Campaign. We had a tent meeting and God gave us a great revival. Many souls were saved and 98 members were added.

After a few months service Bro. Phipps resigned, and Bro. Jim A. Smith, a student at Mississippi College, was called as pastor of our church. He stated that he had prayed earnestly that God would give him the hardest task possible, and he found this prayer answered in Natchez. However, by

marily and relentlessly at uprooting Christianity which disputes the way inch by inch with fascism everywhere in the world?

If we can't yet understand that, at least, we can take the word of one who has lived to discover this alarming fact for himself. He is Cardinal Faulhaber, the Archbishop of Munich, who has lived in Germany all during the Nazi regime. He has seen Nazism at work. He knows it not from a book, but from his experience in battle with it. He has not heard that the monster exists. He has felt its hot and acrid breath on his flesh. He has looked into its wild eyes aflame with the fanaticism of hate. He has seen Christian youths fall victim to it, Christian ministers silenced by it, Christian laymen imprisoned by it. And he, Cardinal Faulhaber, knows that Nazism is not only the persecutor of Jews, but the enemy of all religion which affirms the sovereignty of God. "It is a question of life or death for Christianity," he has said recently, "for in its blind rage against religion, the Nazi 'faith' does not or cannot distinguish between Protestantism and Catholicism."

Would that he had realized all this before 1933—and spoken then when there was yet time! Because if he had he might have warned Christians that hatred of the Jews, in which they were urged to share, was intended as the instrument by which Christianity itself would be attacked. Would that we might realize it even now—when there is yet time to drive it out of American life! Because if we did, we might now, at this hour, everywhere in America where a Christian pulpit stands, warn our people against the anti-Semitic hatred, which the

AN EVERY FAMILY PLAN CHURCH

preaching the Word, an increased interest was manifested and many additional children came into the household. Bro. Smith is loved and honored for the great work that he did in our midst. In Sep-



WEST SIDE BAPTIST CHURCH

tember, 1941, he decided to go to the Seminary at Louisville and better prepare himself for service. However, he had the privilege of preaching the inaugural sermon in the new church house.

Brother Smith requested that we permit Brother James Crumpton, a graduate of Furman University and a theological student at Baptist Bible Institute, to come and hold a one-week revival. At the end of the meeting Brother Crumpton was called as our pastor.

The membership now is above 400, and our Sunday school, BTU, WMU, YWA, GA, RA and Sunbeam Band are very active. It is our prayer that we can make our church noted for evangelism to glorify Christ. We are fighting to win the lost souls of Natchez and to see our city freed of its present evils: gambling, liquor, Sunday movies, etc. Let us ask the prayers of all our Christian friends in Mississippi as we try to carry on for the Lord Jesus Christ.

NO MORE TIRES FOR BEER

Washington, July 19—(AP)—Tire rationing rules were revised today to prevent beer, soft drinks and other "unessential" trucks from getting new or recapped tires after July 28.

Also cut from the eligibility list by action of the Office of Price Administration were also privately-operated trucks carrying alcoholic beverages, tobacco, candy, flowers, furs, radios, confections, musical instruments and other luxury goods—unless the hauling of such items is only incidental to the main service performed by the truck.

Only trucks engaged in services "essential to the war effort or to the public health and safety" will be entitled to new tires or recaps after the effective date.

(Let us hope that beer favoritism is ended. But we shall see.—Editor).

—BR—
B: "Do you know what one little toe said to another little one?"

W: "No. What?"

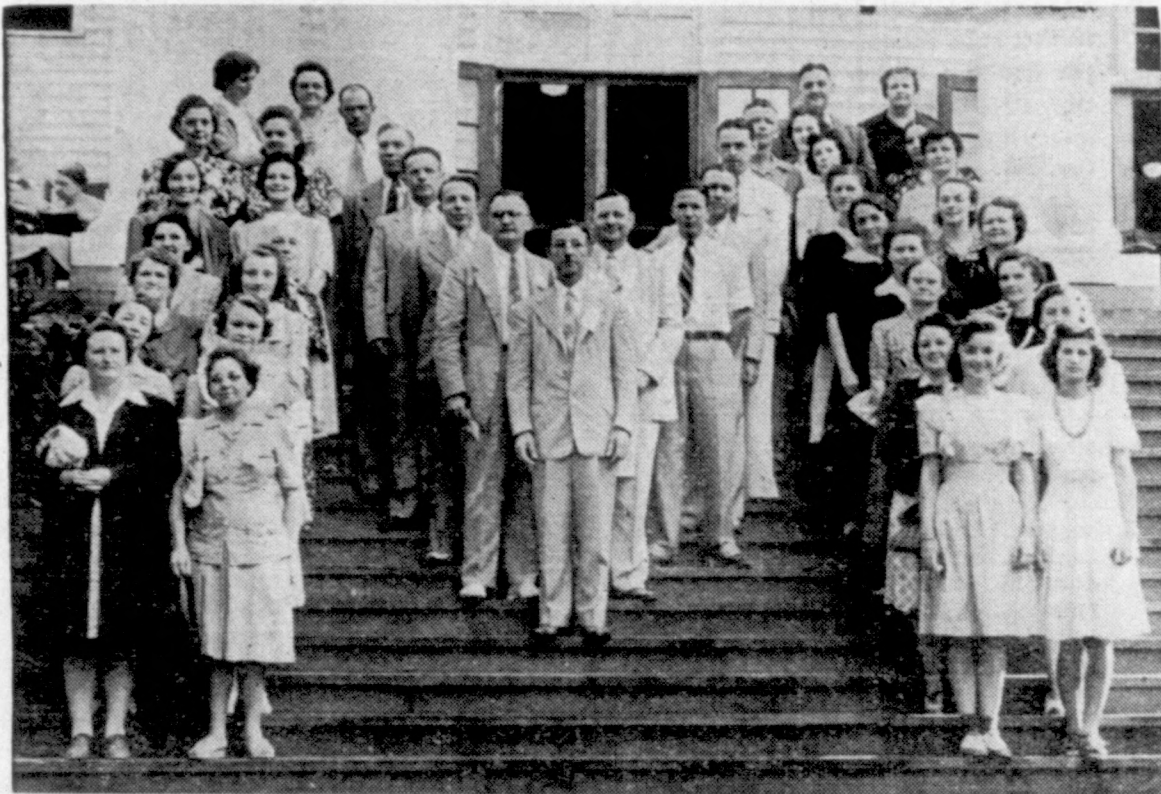
B: "Don't look now, but I think we are being followed by a couple of heels."

fascists spread and encourage in this country. And we should then say, "Good Christian people, have no part in the campaign of prejudiced rumor-mongering against our Jewish neighbors. It is Nazi propaganda aimed at the destruction of the Jew first, and then the Christians. It is not of Christ, but of His enemies. Live in peace with one another and so commend the Gospel of Christ."

Sunday School Department

E. C. WILLIAMS, Secretary
MISS CAROLYN MADISON, Elementary Secretary

JOHN A. FARMER, Associate Secretary
MISS CAROLYN MADISON, Elementary Secretary



MISSISSIPPIANS AT RIDGECREST

Mississippians at Ridgecrest

The week of July 12-17 was Sunday School Week at Ridgecrest. We were happy that Mississippi had the largest attendance ever at Sunday School Week. The above picture shows most of our Mississippians; however, we were sorry that it was impossible for some to be present at the time the picture was made.

For the information of our people, we are giving below the names and addresses of those from our state who were present for that great week at Ridgecrest. They are as follows: Collinsville—Miss Evelyn Moore; Durant—Mrs. B. Frank Smith; Enterprise—John A. Farmer; Grenada—Mrs. A. N. Rayburn, Miss Mary Nell Rayburn, Miss Nellie Joyner, Robert Dickson; Greenwood—C. E. Sampson; Greenville—Mr. and Mrs. John D. Davis, Paul Watson; Jackson—Miss Carolyn Madison, Mr. and Mrs. Henry E. Love, Mr. and Mrs. Ralph Hester, E. C. Williams; Laurel—Mrs. Mildred Graves, Misses Mary Story, Betty Smallwood, Margaret Montgomery, Corinne Griffin and Leonard Melvin, Jr.; Hazlehurst—Mrs. W. L. Izard, Miss Ada Butler; Lena—Mrs. W. M. Windham, Rev. and Mrs. A. A. Ward; Magnolia—Donald P. Dunn, Mr. and Mrs. J. Alton Davis; Meridian—Mrs. J. G. Bryan, Mrs. Louie Godwin, Miss Elizabeth Parke, Mrs. E. L. Summer, Mrs. M. H. Tillman; Petal—Mrs. W. E. Creel, Mrs. C. M. Burleson, Mrs. Leon Dulin, Miss Elsie McLaughlin, Miss Rosa Mae Smith; Rose Hill—Alex Reynolds; Tupelo—Miss Ora Slocum, Mrs. Earl Bowen, Mrs. G. M. Crane, Mrs. A. J. Stacy; Vicksburg—Miss Kate McMillan, Miss Alberta Whitley; Vossburg—Quentin Leggett.

It was a great week from every angle, and our people were blessed in many ways because of the contacts and associations of that week. The fact that a large number from our state were together made the fellowship the very finest. Many are already talking about 1943 and mak-

ing plans for an even larger group for Sunday School Week. We want many others to join us at that time. Write us if you will.

Negro Vacation School

Each summer several of our Baptist churches help to promote Vacation Bible schools among the Negroes of their community. We recently had a letter from Mrs. Van Russell, of the New Albany First Baptist Church, and associational V. B. S. leader, telling of a thrilling experience a number of their workers had in promoting a Vacation school for the Negroes of that community. We quote part of her letter as follows: "Well, we have had the school and I've never got a thrill out of anything any more than this piece of work. We had the commencement last night, and week before last we held a Clinic in our church for the teachers, getting some teachers of our own V. B. S. to teach their textbook to these Negro workers. Then on Friday afternoon we had Preparation Day.

"These teachers were really faithful and put over a fine piece of work; they seemed to appreciate every suggestion and help that was given. I wish you could have seen the handwork they made. It was equal to any white school; of course, the girls have had this training as well as the boys also in their regular school work. You will note with interest that the average attendance was more than the enrollment. They had an Adult class taught by their pastor which averaged 12 each day."

This is a sample of what not only could be done, but should be by hundreds of our churches over our state in the interest of helping these Negro churches promote Vacation Bible schools among their own people. An interesting case in point is where the janitor of the First Baptist Church of Greenville observed the Vacation school in progress, and then at the close talked to Dr. Henderson, the

pastor, about his people helping the Negro church of which this janitor is a member, promote a Vacation Bible school for his people. The First Baptist Church of Greenville gladly did this in the interest of those Negro people. We need to put forth every effort possible among those in our own communities in helping them to get a firmer grasp on the Bible, and this can be done in a remarkable way by promoting Vacation Bible schools among them.

Standards

To reach the standard for the third consecutive quarter of this year we have the Sunshine Scatterers Intermediate class, Philadelphia, Miss Margaret Crews, teacher, and the Dependables Intermediate class, Hollandale, Miss Allie Mae Keith, teacher.

We also have these Junior classes that have reached the standard for the third quarter: Doers of the Word, Philadelphia, Mrs. Joab Langston, teacher; Shining Lights, Philadelphia, Miss Laura Green, teacher; Race Runners, Philadelphia, Miss Kathryn Williams, teacher; Church Goers, New Albany, Mrs. N. J. Parker, teacher; Race Runners, Liberty, Miss Cornelia Cockerham, teacher; Busy Bees, Morton, Mrs. Percy Gordy, teacher.

The King's Daughters Junior class, Philadelphia, Mr. J. P. Foster, teacher, has reached the standard for the first time this year.

The Beginner department, Poplar Springs church, Meridian, Mrs. Leroy H. Feagin, superintendent, has also reached the standard.

To the workers in all these units we express our sincere thanks for the excellent record they have made in thus leading in such a fine way as to achieve standard recognition. It takes work to do this, and we congratulate one and all on this fine record. We hope many others will join this growing group of standard units.

25 YEARS AGO

A good meeting at Bahala church was held by A. D. Muse with 13 joining.

Friendship church, Summit, reported a gracious revival with J. B. Quin of Grenada doing the preaching.

J. L. Boyd reports a good meeting at Ebenezer church with Pastor Walton Jones, in which the people and the pastor continue the revival after the visitor left.

Evangelist T. T. Martin of Blue Mountain will begin a meeting at Mt. Zion church, Lincoln county, the second Sunday in August, using a tent. The pastor is A. D. Muse.

The Louisiana legislature refused to clean up Alexandria, where the National Guard from Mississippi and two other states is to be trained, but in response to requests from Gov. Brough of Arkansas, Secretary of War Baker has declared his purpose to close all saloons and resorts within 10 miles of the camp.

Pastor Jasper Miley reports a great meeting at Antioch church, Rankin county, in which ten were baptized.

A letter to Miss Margaret Lackey from Foreign Mission Secretary J. F. Love tells of the action of the board in raising the salaries of missionaries in China to \$720 a year from \$600 a year, and urges the W. M. U. to assist in raising the extra amounts needed.

Meadville and Bude had good meetings with Bro. J. L. Low helping at Bude and Dr. H. M. King at Meadville, according to Jas. A. Chapman.

The church at Lucien, under the leadership of Rev. J. A. Barnhill of Clinton voted to go from fourth to half time, according to a report sent by W. A. McComb.

PASTOR PEARSON LEADS MEETING AT STRATTON

The Lord is giving us gracious fellowship and rich spiritual blessings with Pastor Hamlet and the church at Stratton this week. It was my privilege to be pastor of this church several years ago. It is a joy to be among them again and to be refreshed by their abounding hospitality. Pastor and Mrs. Hamlet are a most inspiring team in the Lord's work. They love their people, and are much loved in return. The Lord is using them greatly on this field, and especially at Decatur, with the challenging group of students there. Already there have been four professions of faith here. We confidently expect more.

The pulpit at Mason was filled last Sunday night by Deacon Joe Abrams of Columbus First church. We hear there was a good attendance and an excellent message. We thank God for these witnessing deacons.—R. D. Pearson, Macon.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

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Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

GENERAL OUTLINE OF THE BOOK OF JEREMIAH

We have given the outline of Jeremiah through chapter 23. We are beginning this week's study with number 13.

13. The Call of Compassion, chapters 24-26. Preparatory Reading, II Chron. 36:14-26.

In the chapters preceding, the prophet was faithful to denounce the false prophets or priests of Judah even though he had been imprisoned. He did not fail to tell them that their sins were the cause of national degradation and that God's judgment upon Judah was because of her persistent sin. In the midst of his denouncement he reminded them that the central sin of their persistent failure was that "from their youth upwards thou dost not hear when God speaks to thee in thy prosperity." Then in a great outburst the prophet cried: "O earth, earth, earth, hear the Word of Jehovah." Would that this age could hear the voice of this old prophet sounding down through the ages and recognize the same sin that prevails now!

He reminds them that "God's Word is like fire or like a hammer that breaks the rock in pieces."

Truth can never be robbed of its power. Men and nations will fight against it, refuse to obey it, even by argument almost persuade themselves that they do not believe in its message; but it is persistent, and there is always that in the human heart that is conscious of the truth of truth.

In this atmosphere we listen to the compassionate voice of God through the voice of the prophet, "Now therefore amend your ways and your doings, and obey the voice of Jehovah your God: and Jehovah will repent Him of the evil that He had pronounced against you."

The prophet had been faithful in carrying out the command of God to him, "stand in the court of the house of the Lord, and speak to all the people of Judah who come to worship in the house of the Lord all the words that I command you to speak to them, diminish not a word." Another translation says "keep not back one word."

The peoples of all ages have had the opportunity of hearing the Voice sounding in their ears. "God, having of old time spoken unto the fathers by the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." Until the nations hear the voice of the Son and obey, they will never settle their difficulties, or bring cosmos out of chaos. Then to us the Voice has one message: Amend your ways, the general set of your life; and your doings, your relationship to all the crying need of the scattered peoples that are going without shepherding; and do it, do it all, by obeying the voice of Jehovah. This is the call to the nations. This is the call to Mississippi Baptists. God will repay us according to our deeds and according to the work of our hands.

14. The Knowledge and Witness of God. Chapters 27-29. Preparatory Reading, II Kings 24:18-20; II Chron. 32:11-16.

Chapters 27-29 reveal the prophet's conflict with some false prophets who had joined with others in the false predictions of victory over Babylon. Babylon was threatening not Judah only, but also all the nations in their neighborhood. Representatives of the kings of Moab, Ammon, Tyre, and Sidon had come to Jerusalem to consult with Zedekiah, evidently with a view to forming a confederacy to act against Babylon. This was encouraging to the politicians of Jerusalem because they were showing their willingness thus to act with Zedekiah. Jeremiah, however, whose outlook was that of fellowship with God, and who therefore saw the situation from His standpoint, declared to these ambassadors the sovereignty of God, announced to them the coming victory of Nebuchad-

nezzar over all of them, and accompanied his declaration by the weird sign of bands and bars, or yokes, one of which he wore upon his own neck, and others of which he sent by ambassadors back to their kings.

This teaching stirred up the enmity of the prophets and politicians at this hour when they were clamoring for the adoption of means to ensure national independence.

Then Jeremiah sent a letter to the elders, the priests and prophets who were among the exiles in Babylon, urging them to remain under the yoke, to give themselves to their own strengthening, because they were the people from whom, after 70 years, God would bring back a remnant to Jerusalem, to carry out His purposes.

The need of the hour was that of some one, who knew all the facts of the situation, and who knowing would declare them and so indicate the true line of action. God's spokesman said, "I am He that knoweth, and am Witness." One writer has said, "Statesmanship is the art of finding out in what direction God is going and in getting things out of His way." O for such a statesman to interpret to the world today God's movements. Jeremiah was such an one for forty-five times in the book of Jeremiah he says, "The Word of Jehovah that came to Jeremiah."

So God speaks to every age. This is the first matter in all individual and national life, that we should find out what God has to say. In these days of confusion and strife, and wondering, and difficulty, this is the voice to which men need to listen: the Voice of God.

Buenos Aires, Argentina
May 1, 1942

Fellow-laborers with Christ:

Perhaps today you are making preparation for May Day festivities. We, in Argentina, are observing a national holiday, "El Dia de Los Trabajadores"—our Labor Day. Classes in the schools are suspended; stores are closed; there will be one mail delivery; transportation facilities are reduced to a minimum in order that the operators may attend political and labor union meetings, and workmen everywhere will celebrate their day. Having considered myself and my professor of Castellano "trabajadores," I asked him not to come for my two-hour lesson this afternoon. Instead, I am writing you.

A year ago, I was very much occupied with final examinations at the Training School. Looking back over those intervening days, I marvel at the rapidity with which they have flown. Each day has been filled to the brim with preparation for the anticipated task which is now a reality. For months prior to April 17, I was planning, praying and working toward the end that everything (including myself) might be ready to receive these fine girls with whom I was to be entrusted. And now, almost one of the eight months of our school year has passed.

I wish that each of you could know personally the seventeen carefully-selected young women to whom I am attempting to be mother, friend, counselor and, at the same time, "directora." (Illness prevented our eighteenth girl from entering this year.) There are four from Uruguay, one comes from Paraguay, and the remaining are Argentine. By no means, are they all of Spanish descent. Because Argentina is a melting-pot of all nationalities, one would expect to find represented many other countries—Poland, Russia, Turkey, Spain, France, Italy, Germany, Holland and others. Trying to understand the varied traits of character is in itself a study in psychology.

Yes, they have come from different environments, of distinct hereditaries, and with varied training, but they all know the Lord and have the def-

inite objective of preparing to labor more effectively in this land where the harvest fields are white and in abundance. This year, there is manifest a seriousness of purpose in every phase of the program. Surely, nothing but the presence of the Holy Spirit could effect such an atmosphere.

Although, in name, I have had the responsibility of the school since January 1, I did not really assume it until Miss Ellis sailed on February 9. The excessive summer heat and the numerous details incident to her departure had brought both of us to the point of exhaustion by the time that her sailing date had arrived. Two days afterward, Miss McIlroy and I left at 7 a. m. for Mendoza to attend the latter part of the Pastor's Retreat, the Women's Convention and the general convention of the River Plate Republics. If you never travelled second-class on a crowded train, with no air-conditioning and with all windows open, on a summer day, for eighteen hours (several of which were through a desert), you cannot appreciate our weariness. The fact that neither of us had over three hours of sleep the night before made us more acutely weary.

It is impossible to relate in detail our visit to Mendoza—suffice it to mention these high points: Miss Vada Waldron's hospitality; the fellowship with Baptists from the three Republics; the grandeur of the Andes; the beauty of the trees and vegetation of Mendoza, which is the transformation wrought by irrigation, and the manner in which the nationals conducted the conventions. Although I was exhausted physically from the five strenuous months of orientation in Argentina, the Lord empowered me to deliver from memory a short address in Castello to each of the Conventions. I made the special effort because I had wanted the people to feel that I was desirous of identifying myself with them.

How I should enjoy thanking each of you individually for the gifts, letters and cards of birthday greeting that came before March 24, on that date, afterward, and even last week! I shall never forget that day—I was awakened with the singing of "Cumpleanos feliz" (our Happy Birthday song to the same tune) by my assistant, Elly Fehlberg, one of the school's first graduates who has served Miss Ellis in the same capacity for several years, and the cook, a native of Czechoslovakia. Except for a lesson in Castellano that afternoon, the entire day was devoted to receiving from missionary as well as missionary friends one manifestation of love after the other. Every one did his best to help erase memories of former birthdays shared with my own family. The supper in the home of my "big sister," Miss McIlroy, at which Dorothy Logan was also a guest, was a happy ending to this first birthday in my adopted land.

May I express my sincere appreciation of your continued prayers? Many of you have written that I am on your daily prayer list. I know beyond a shadow of a doubt that therein lies the secret of my ability, thus far, to face the problems as they have arisen, one by one. Nothing but the power that comes as an answer to fervent prayer could have enabled me to plan intelligently previous to and since the opening of our school, to win the confidence of the girls, and to grasp the language sufficiently well to speak at the opening exercises without the assistance of notes, to conduct our periods of "family" worship, and to teach the Sunday school lesson each Sunday just after breakfast. My ability to speak extemporaneously in Castellano is feeble, but I am grateful that I understand practically everything that I hear, that I enjoy reacting and writing the language, and that, thus far, either from memory or with notes, I have been able to make talks. Each time that I have to speak costs much in mental and nervous energy. As many of you know, I am not teaching this year. I

(Continued on Page Nine)

GRATITUDE TO OUR BENEFACTORS (Continued from Page One)

our churches," and have sent in contributions. Far too few of them have responded in any way, and I have thought over and over again: "Where are the nine?" Some have written beautiful letters appreciating what the Seminary has done for them and what I have done as president. They said the Seminary has meant all to them. These expressions are appreciated, but they have not sent in a practical demonstration of their appreciation, and that is what the dear Seminary is crying for now. Again my anxious heart has said: "Where are the nine?"

The first contribution I got from an outside student when I first made the announcement was from a returned and retired missionary. She served about forty years in one of our difficult foreign mission fields and now, living on a small retirement allowance, sent a \$25.00 defense bond. I thought of that one man of the ten who came back and expressed his appreciation to Christ for His benefaction. I am thinking now of a large number of noble pastors, choir and educational directors, getting good salaries, to whom the Seminary gave \$600.00 in good, consecrated instruction. They are now pastors of and working in noble churches, some of the very best churches of the South. Though I voiced the cry of their mother in earnest letters I had no reply. They may purpose to give an offering or take an offering from their churches, but so far not a word from them. I am thinking in my anxious heart: "Where are the nine?"

I am thinking of another case. It just came to my attention. Years ago we trained one of the noblest of young women. She was called to the foreign mission field and gave a number of years of service. When she graduated she made a covenant to give the Seminary \$10.00 a year as long as she made money. She kept that pledge until yellow fever struck her down in the heart of the mission field. She lacked a little of keeping the pledge up, but her dear parents found it out and have just sent me a check for \$50.00 to cover that that she had not paid. It made me think of the tenth of the lepers who came back and glorified God for His benefaction. But where are the nine?

I have a purpose in this article, and that is to call the attention not only of every Southwestern student who was blessed by the generosity of somebody through the Seminary, but also the students of other seminaries. There is no reason why the students of the Baptist Bible Institute and the Southern Seminary should not give to the endowment of Southwestern. The Southwestern Seminary has been a great blessing to all those who have received theological education within the bounds of our great kingdom. But especially I am asking the question of the Southwestern men and women who have not yet given anything to this great endowment movement: "Where are the nine?" Are you one of them? Don't let the sun set on your negligence further in this matter. If it is only a dollar, show some appreciation for the Seminary. There are many of you who could give \$100.00 because your salaries justify it, and your gratitude ought to express itself thus. I mean to take the sharp point of the Savior's expression of disappointment at the ingratitude on the part of those others whom He had blessed, and point that sharp question of the disappointed Savior straight to your heart and urge you, though large or small the gift, by all means send it in to the Seminary now while the great opportunity and great challenge is before Southern Baptists for getting \$100,000.00 for the Seminary endowment.

The man who offers the challenge never attended a theological seminary. He is a layman. Already the majority of the money sent in (and I am greatly encouraged about it) has been given by men who have never been directly blessed by a seminary in their own studies, but who appreciate the Seminary for what it has done for others. I am sure we are going to meet this challenge, but I am afraid that large numbers of the beneficiaries of the Seminary, dear boys and girls throughout the world, will be counted among the nine that the

CONCERNING THE COMMITTEE ON PREPARATION FOR POST-WAR MISSIONS (Continued from Page One)

"Christian Missions in Today's World," says that Mohammedanism was made possible by the fact that Christianity sought to cope with it by such negative attitude instead of a positive and aggressive use of the weapon of her warfare—the preaching of the gospel. He shows further that evangelical Christianity allowed secularism and Catholicism to run far ahead of it after the discovery of America and the Reformation had initiated a new era in history. All students of history know the awful results. Indeed, is it not true that the present world conflict is due to the fact that evangelical Christianity has been outstripped by these forces in world penetration? This must not happen after this war. There must be a positive program of gospel advancement to meet the need of the race and cope with the heretical and dangerous panaceas. The Christian group that is ready at war's end can take its place as a world power in shaping the future of the race. Baptists should be that group! They must accept their responsibilities in that day or stand in judgment before Him who passed stern judgment on Jerusalem—"Because thou knewest not the time of thy visitation." (Luke 19:41-44.)

Now it is plain also that our Mission Boards cannot do big things after the war without large sums of money to finance the program. Catholics have been able to go ahead of Evangelical Christianity into open doors because they have been wise enough to keep funds available for that purpose. Many persons who were approved for mission work after the last war were never able to go for lack of funds. Many who did go were crushed beneath the burdens because their ranks were too thin. Will God ever forgive Baptists? I think He will if they meet the challenge after this war in a worthy way. To do so they must gather funds during the war for use after it is over. The practical certainty that a depression will follow the war makes unusual effort along this line during the war imperative. The purpose of this committee is to work out some plan for recommendation to the Convention, at the proper time, whereby funds can be raised for use by our Mission Boards in financing a great mission program after the war. That program must be worthy of a great people, sufficient to meet a mammoth need and such as will glorify a mighty God. It would be sin for us to think small thoughts in the days ahead!

The working out of this program of missions is to be left entirely with the Mission Boards. The purpose, passion, plan and prayer of this committee is to try to so implement our boards with funds that they, and Baptists, will not "miss the bus" in their day of opportunity. The committee has not settled on any plan for raising funds to submit to the Convention. This must await developments and the guidance of the Holy Spirit. The committee

Savior had in His mind when he said they did not return to express their gratitude.

One pastor of a small country church the other day sent me one dollar, and then a month or so later sent another dollar. I have just received \$100.00 from a young lady, a scholarship girl in the Seminary, who, after her stay here, married a fine man who was captured at the Bataan siege. She hasn't heard from him since back in February, but she sent in \$100.00 worth of gratitude for what the Seminary did for her during the years she enjoyed a scholarship.

But where are the nine that got the blessings here but have not answered the cry of the dear mother Seminary for help in this great hour of challenge? My dear boys and girls, the mails will reach us from your post office and bring to us your practical expression of gratitude to the Savior for what He did for you while you were at the Seminary and is still doing.

I am writing this tender word from the mountains of New Mexico, where I am trying by resting to get back my strength that I lost in service for the dear Seminary that it might help train you for for best in soul-winning and Kingdom-building. Don't delay or forget or neglect this answer to the call of your dear institution!

EVANGELISM AND STABILIZING OF GAINS STRESSED AT SUNDAY SCHOOL CONFERENCE AT RIDGECREST (Continued from Page One)

churched community. Many thousands of new schools should be organized at once.

"5. To encourage our churches to provide adequate facilities for their teaching and training ministry. Perhaps 10,000 rural churches should immediately enlarge and beautify their property.

"6. To make our book stores greater spiritual and cultural centers for our entire constituency.

"7. To keep pace with the rapid growth of the Southern Baptist territory. The South is facing a new day in industrial development."

desires the suggestions and prayers of all who love Christ and a broken, bleeding world.

The committee's report recognized that, in the meantime, our debts are a barrier to preparation for a post-war program. These debts must be paid before this program can be started. This committee joins Dr. Dillard and the Executive Committee in an appeal for the fullest cooperation of all our churches and people in the effort to pay our debts in 1943. This can be done and it should be done. These debts are hindering our current work. They drain our funds for interest payment. They stand in the way of all advancement now and after the war. Money given for debt retirement now is, in fact, given toward preparation for a world mission program. It is mission money two ways: It pays for mission work of the past and prepares for mission advancement of the future. Can we not rise to the needs and do the unusual by beginning now to urge payment of Hundred Thousand Club memberships, seek additional gifts for debt retirement and strive for larger Cooperative Fund remittance from our churches? We ought, we can, we will be out of debt for a world program in 1943 by united effort in Christ's name.

Why Not Ask Your Brotherhood?

A Suggestion to Pastors

One of the best speeches I heard at the Illinois Brotherhood Convention, on March 10, was by Pastor Pruett of Nashville. He told about how he prayerfully studied the best plan of getting **The Illinois Baptist** in his church budget, and finally it occurred to him to ask the Brotherhood of his church to do it. They did.

Why not ask your Brotherhood to take the lead in putting your State Paper in your church budget? They will handle it through the church treasury, just as they did at Nashville, Illinois. It will give your Brotherhood a definite task, and the whole church will be blessed. This is merely a suggestion, but I believe a good one.

LOUIE D. NEWTON, Chairman
S. B. C. Committee on Increased
Circulation State Baptist Papers.

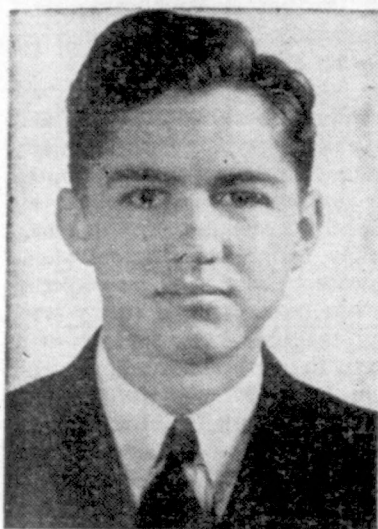
GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

EDITOR FAILS, BILLY WATSON SUCCEEDS

Several months ago the editor had the privilege of presenting the EVERY FAMILY Plan to the 15th Avenue Baptist Church, Meridian. We made what



BILLY WATSON

Writing us about the action of the church Acting Pastor Billy Watson says:

"Fifteenth Avenue Baptist Church recently adopted the EVERY FAMILY Plan of The Record. Many who are already subscribers to The Record expressed how much it had meant to them, and were happy that all our families were to receive the same benefit. I am confident that with the aid of the EVERY FAMILY Plan the scope of service of this church will be greatly enlarged."

With this addition of approximately 300 names to The Baptist Record subscription list, Meridian takes its place along with the other cities of the state in total circulation.

Baptist Record readers in Lauderdale county are now listed as follows: Bailey 1, BETHANY 35, COLLINSVILLE 13, FELLOWSHIP 33, GOODWATER 14, KEWANEE 13, MARION 28, Meehan 4, 8TH AVENUE 49, 41ST AVENUE 44, Poplar Springs 3, SOUTHSIDE 44, FIRST 470, HIGHLAND 13, 15th AVENUE 249, Meridian Miscellaneous 6, NEW HOPE 42, OAK GROVE 73, RUSSELL 28, TOOMSUBA 25, UNION CHURCH 29, Pine Grove 2, Bonita 2, MIDWAY 13, Macedonia 1.

Spring Creek, Neshoba County

The song, "There Shall Be Showers of Blessings," should be changed to read, "There Shall Be Showers of Folks," and made to apply to Spring Creek church. We preached there in a meeting and had the largest attendance both day and night of any country church to which we have preached in years. Rev. F. G. Wilborn is the pastor, and lives on the field. He has several well-trained workers in the church, and keeps a full-time program in progress all the time. There were nine additions and one dedication for special service.

Neshoba county Baptist Record readers are now listed as follows: COLDWATER 31, DIXON 14, IMMANUEL 17, McDonald 1, OAK GROVE 16, PHILADELPHIA 243, SARDIS 22, SPRING CREEK 29, NESHODA 15, Cedar Hill 1, SALEM 12, LINWOOD 33, HOPE 10, MT. SINAI 15, New Hope 1.

Mrs. Fred Etheredge of Oak Grove Baptist Church in Neshoba county sends \$2.00 for the Chinese Bible Fund. This money was contributed by the Primary Sunday school class. She says that any teacher that has trouble in interesting the pupils in giving will find it much easier if they will select some specific object.

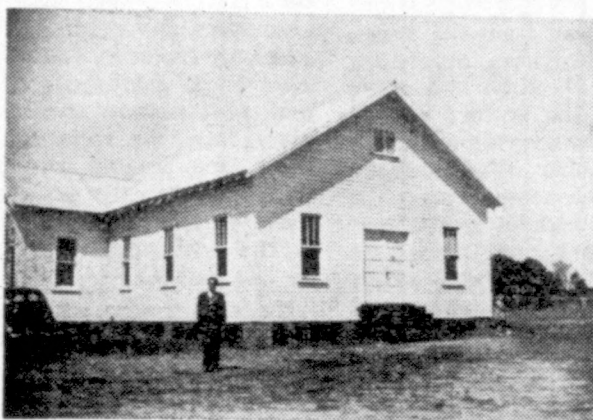
Rev. H. H. Ward Joins the 100% Club

Among the many pastors of a field of churches in Mississippi who have all their churches on the EVERY FAMILY Plan, Rev. H. H. Ward is one of



REV. H. H. WARD

the newest additions to the list. He is pastor of Berea, Bear Creek and New Salem. The EVERY FAMILY Plan runs in the Ward family. His cousin, A. A. Ward is also a member of the 100% club. Soon after becoming pastor of the above three churches, he began suggesting to them that the EVERY FAMILY Plan was a good



BEREA BAPTIST CHURCH

thing. They agreed with him and adopted it. Concerning the EVERY FAMILY Plan he writes: "I am convinced more from week to week of the value of

Attala county now has Record readers as follows: ANTIOCH 17; ETHEL 38; KOSCIUSKO 215; McAdams 3; McCool 2; Sallis 13; BEAR CREEK 30; BERE 30; Pleasant Ridge 4; Springdale 8; Williamsville 9.

BR

TIDINGS FROM THE MOUNTAIN

Lowrey Memorial Baptist Church, as usual, is rendering an unselfish service by granting her pastor the privilege of being away from home in several meetings this year. The first meeting was with the First Baptist Church at Kosciusko where Rev. Rowe C. Holcomb is doing such a constructive work, the second meeting was with the West Corinth Baptist Church, Corinth, where Rev. Dewey Wallis is the effective pastor, the third meeting is in progress this week with the Dixie Baptist Church, Hattiesburg, where Rev. C. S. Moulder is giving part of his busy time and doing it in a telling way. The meeting next week is to be at Hickory Valley, Tennessee, and then there are to follow three other meetings nearer Blue Mountain. The prayers of praying people are requested for these other meetings.

After the meetings away from home shall have been completed, the undersigned plans to preach for a week in a meeting here at home 'for people in their working clothes.' This meeting will be at night only and is to be held in a vacant store building or at some other place where working people will feel free to go right from any kind of work dressed just as they are at the time.

We are planning to put forth a special effort during the month of August in behalf of the attendance on the various services. The church is co-operating in a splendid way in order that the pastor may be present for both of the preaching services

Pastoral Problems

By Norman W. Cox

"YOU CAN MAKE HIM"

It is in the power of a church to make or break a preacher. Many have been made and not a few broken. It all depends on the attitude the church takes toward the pastor. More than once we have known the faith, love, devotion, and prayerfulness of a church to lift an ordinary preacher into a great one. On the other hand we have seen men who were shrunk and shriven in spirit and faith because of the coldly critical, faultfinding attitude of the church.

Some years ago an active leader in a church, one of its deacons, visited a college classmate of his who was pastor of a great church and doing well. The deacon told his preacher friend, "I have come to beg you to get our preacher called to another church. He is doing no good with us. He is a good man but he isn't getting anywhere and the church is drifting." His pastor friend astonished him with the question, "How much do you pray for your pastor?" The layman answered, "Very little."

His preacher friend then said to him: "I will make you this proposition. You go home, rally your deacons and other church officers and leaders to the proposition of each praying daily for the pastor until the next meeting of our State Convention. If you will do that wholeheartedly and when the Convention meets if you still want some other church to have your pastor, I will do the best I can to have him called elsewhere." The layman agreed.

Within two months things were happening in the church where they wanted the preacher to go. In four months it was in the best condition in its history. When the State Convention met, the pastor who had been consulted, waited for some move to be made by his friend. Finally on the last day he said, "What about getting your pastor a call somewhere else?" The deacon who had wanted to get rid of his preacher six months before, penitently said, "I am ashamed of myself. We have the best pastor in the world and didn't know it. Since we started praying for him, he is a new man."

BR

GENERAL OUTLINE OF THE BOOK OF JEREMIAH

(Continued from Page Seven)

feel that my weekly conferences with each girl and my constant association with them will be of more value than the little English I could impart. This, together with problems of administration and five hours of instruction in the language each week, fills every day which begins at 6:15 a. m. and ends at 11:00 p. m. not including a siesta. Apparently my health has not suffered any ill effects.

Each morning I dedicate myself anew to the task and each day I marvel at the power of God to take care of even the smallest detail. Frequently, there comes to mind, Luke 9:43: "And they were all amazed at the power of God." . . . O that we would permit more of that power to be demonstrated in our lives!

May you continue to enjoy the peace that comes from Him whose co-laborers we are and may you feel that you have a share in the reaping in this great Argentine harvest-field.

Faithfully yours and His,
BEATRICE GLASS.

each Sunday during the month. The morning services will be held at the usual hours, 9:45 and 10:30, but the evening services will be held at changed hours. The preaching service will be held at 6:30 and the B. T. U., at 7:15 for the first four Sundays in August. The prayer meeting services for the first four Wednesday nights in August will be led as follows: First—by B. T. U. Director Prof. J. B. Henderson; second—by Sunday School Superintendent Mr. J. E. Buchanan; third—by W. M. U. President Mrs. G. W. Beswick; and fourth—by the pastor, Dr. J. S. Riser, Jr. We are calling this special effort, 'four Sundays and four Wednesday nights in God's house.'

J. S. RISER, JR., Blue Mountain, Miss.

Sunday School Lesson

Prepared By
BRACY CAMPBELL

Lesson For August 2nd.
Bible Lesson Genesis 12.

ABRAHAM, the Great and His task.
INTRODUCTION: Ever bear in mind that we are studying the subject of the Grace of God as extended to man. When we name a man whose life illustrates God's gracious attitude toward the world, let us not forget God while we look at the man, much less put the man in the place of God. ABRAHAM minus God would be nothing in the kingdom of righteousness; but ABRAHAM plus God is a great and everlasting blessing.

1. ABRAHAM, the Great:

Here is a man whose footsteps left tracks in the sands of time that the fateful tides of forty centuries have not erased. He stands unique among all the sons of earth. Christians point back to him as the father of the faithful. The scattered members of the tribes of Israel from whatever corner of the earth look back to Abraham as the founder of their race and the father of the faithful. Every follower of Mohammed in all the crowded East, on all the desert land of Arabia and Africa, deep down in the jungles of that dark continent look back to Abraham as the lineal progenitor of their religion.

1. In his friendship, (a) For God "Abraham believed God, and it was reckoned unto him for righteousness: and he was called the friend of God." (James 2:23). I suppose you could hardly think of a man's having a greater friend than Abraham's friend, God. His friendships were choice ones. (b) For Lot read Genesis 13 to 18 for an account of the genuine character of this friendship. It takes a great friend to allow his friend to have first choice of the excellent things which please men.

2. In his obedience. The great man ever has been the man who obeyed God. We see this characteristic at its best in Abraham. (a) In his leaving home at God's word. He did not know the way he was going but he did know his guide and trusted him. (b) In his offering of Isaac at God's word. He had God's promise that in Isaac his seed should be called a blessing to all nations; but when God's command to offer Isaac in sacrifice came to him Abraham's faith faltered not.

3. In his prayer-life. Read Genesis 18:22-33 as an illustration of Abraham's earnestness and importunity in prayer. See how he pleaded with God for a wicked city. In this regard the best of us falls far short of our high privilege.

4. In his faith. Read Galatians 3:7 to find Brother Paul speaking of Abraham as the father of the faithful and saying "Know therefore that they that are of faith, the same are the sons of Abraham." The writer of this lesson believes what Paul has said here and that John under inspiration told the veritable truth when he said the victory that overcomes the world is our faith. But, ah, how far short he falls of it and he covets the prayer of everyone who shall read this paper that he may hold and practice a living faith of the character of Abraham's.

PRAYER IS ANSWERED IMMEDIATELY

Newton, Mississippi,
July 18, 1942.

Hello Bro. Moulder:

Even though it is only July, I find myself looking forward to the beginning of school next year.

The revival in my home church began last Monday night and continues through Sunday night. My sister, Bertis, and I are having the privilege of leading a prayer band before services each night. We have had a goodly number to attend this prayer meeting each night, and we realize fully that much good has been attained through each meeting.

These meetings are held on a little incline just back of our church, in the semi-darkness just about the time the very last faint rays of the sun are completely gone and the darkness

II. God's Call to ABRAHAM—Genesis 12:1.

It was a call away from the world. It was a call away from Abraham's home to a land where he had never been but it was the upward call of God. I do not know how the call came to Abraham. I think it unnecessary that it should have been made in audible words, though of course God is able to express himself in audible spoken language. I think I would rather believe that Abraham answered the call of a God who is spirit and whom Abraham did not have to see but whom Abraham believed and trusted and endured as seeing him who is invisible. So God calls men away from the little tasks to the big ones, away from the low tasks to the high ones, although the low tasks may be on the mountain top and the high tasks down in the mud of a miasmatic marsh.

III. God's commission to ABRAHAM—Genesis 12:2.

Take your Bible now and read it and let your mind linger and hold the command, "Be thou a blessing." What higher commission could be given any son of Adam's race? What son of that race so impotent or of so lowly birth that he cannot in his measure fulfill that commission. But here was the God of Abraham commanding this great man that, up to the limit of his great ability, he should be a blessing to all the nations.

I wonder if it would be presumptuous to say that God delivers the same commission to every man and woman of faithful heart in all this restless world. That is my commission and yours—yours to fulfill as you stand before your Sunday School class, mine to fulfill in my home as well as in my pulpit. Mine to fulfill in the silent watches of the night when a mother weeps because her baby boy is going into the armed forces of the country.

IV. God's promise. Genesis 12:2-3.

"I will make of thee a great nation, and I will bless thee and make thy name great . . . and I will bless them that bless thee." Was that promise security sufficient to satisfy Abraham? It is not a promise so remote that gives security for the payment of a debt incurred but the name upon it. Here is God's promise which in due time He will fulfill. Would you have been satisfied with it had you been in Abraham's place? Are you satisfied with it now? Or do you share it with Abraham?

is coming on, but we know that the light of God is with us. Last night at the beginning only a very few came to the spot where we prayed each night, yes, kneeled and prayed for God to bless the lost in our community. Yet out in front of the church seventeen young boys and girls stood casually talking. Someone went by and asked them to come—they refused. Then again someone from our few at the gathering decided to ask them once more. While this person went to ask them, we prayed for this group in a short but sincere prayer. When we lifted our heads from this prayer, we saw every girl and boy come and join us. Yes, that is just one of the times we saw our prayer answered.

Above all we saw our prayers answered when those seventeen people came into our church, ten coming on the profession of faith in Christ, with tears in their eyes but a gleam of glorious victory on their faces, we knew definitely then that our prayers were being answered.

Brother Moulder, I am looking forward to a great year in Christian work next year at Mississippi Southern College. We know that so many there are missing the joys of a Christian life. My prayers are that the next year will be a glorious year in the advancement of God's work on our campus.

Until September, when we all meet again, may God's richest blessing be yours in your work.

Sincerely,

GARNETT BOUTWELL.

This letter is sent to The Record to stimulate other B. S. U. workers while they are spending the summer

HILLMAN-MISSISSIPPI COLLEGE COMBINATION PROVES SATISFACTORY

The annexation of Hillman to Mississippi College which became effective June first is proving most satisfactory. It is especially gratifying to note the financial success. Over one hundred more students were enrolled in June than were enrolled during summer school last year. Enough tuition was collected from this extra 100 students to more than pay the entire lease on the Hillman property for a whole year.

The second term of summer school is now in session and everything is moving smoothly. The combination is meeting with general approval.

For the sake of boys who may have to go to war, an accelerated plan has been adopted by which it is possible for a student to complete a standard four year course in Mississippi College in two and three-fourths calendar years. Now other plans have been made by which boys may get deferment for one, two, three or four years of college training before being inducted into the armed forces. Young men from 18 to 26 who prefer college training to camp training should write Mississippi College at Clinton for information as to how they may prepare to become officers in the various branches of service.

M. P. L. BERRY.

months at home. Miss Boutwell is our B. T. U. director for next session at Mississippi Southern College.

C. S. MOULDER,

Student Secretary,

Miss. Southern College.

FATHERS WHO FURNISH THE FUNDS . . .

. . . fancy Blue Mountain College, where leaders are trained, being remiss. Yet, it has been so in one respect. It has failed to announce widely the reasonable cost of attending the college. As a result, girls who might have come to Blue Mountain have gone elsewhere, paying the cost of Blue Mountain training, but not getting it. Girls, we apologize to you and hasten to make amends.

The all-inclusive cost at Blue Mountain College ranges from \$332 to \$470 for the entire college year of nine months, and includes board, room, laundry, tuition, laboratory fees, and all other college fees. The only additional costs are for books and a \$10-per-year student activity fee, payable to the student government council.

Without extra cost, a girl also may take: home economics, library science, public school music, and public school art. Too, without additional expense, except \$6 per year typewriter rental, she may take a complete commercial course while working toward the B. A. degree.

Of course, extra charges are made for art, music, and speech arts.

Of course, an extra charge is made for private individual instruction in art, music, and speech arts.

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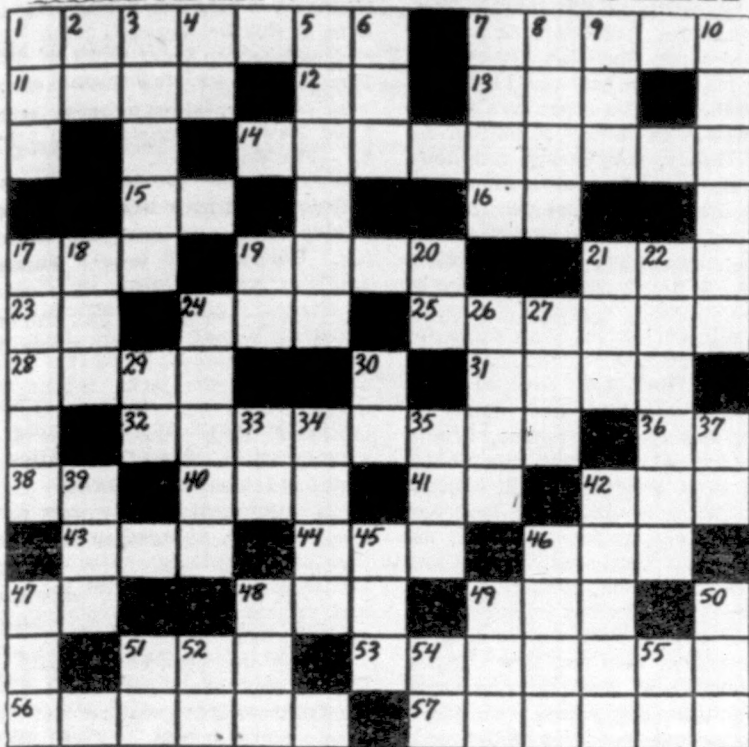
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LAWRENCE T. LOWREY, President

Blue Mountain, Mississippi

OUR CROSSWORD PUZZLE



"For this cause shall a man leave his father and mother, and cleave to his wife."—Mark 10:7.

MARRIAGE AND DIVORCE

HORIZONTAL

- 1 "Whosoever shall put away his wife, and marry . . . committeth adultery," Mark 10:11.
 - 7 "And they . . . shall be one flesh," Mark 10:8.
 - 11 " . . . did Moses command you," Mark 10:3.
 - 12 Tuesday; thulium.
 - 13 "thou hast . . . these things from the wise and prudent," Luke 10:21.
 - 14 "Do ye not . . . err," Mark 12:24.
 - 15 "called the altar . . ." Josh. 22:34.
 - 16 "Have . . . not read," Matt. 19:4.
 - 17 " . . . made them male and female," Mark 10:6.
 - 19 "It . . . been said," Matt. 5:31.
 - 21 " . . . children of this world marry," Luke 20:34.
 - 23 "For . . . the resurrection they neither marry," Matt. 22:30.
 - 24 Of a truth thou art the . . . of God," Matt. 14:33.
 - 25 "that ye be perfectly . . . together in the same mind," I Cor. 1:10.
 - 28 "Surely there is a . . . for the silver," Job 28:1.
 - 31 Nausea at high elevations (Sp.).
 - 32 "where two or three are gathered . . . in my name, there am I," Matt. 18:20.
 - 36 Psalm beginning "O Lord, rebuke me not in thine anger."
 - 38 "not found so great faith, . . . not in Israel," Luke 7:9.
 - 40 "shall I come unto you with a . . . or in love," I Cor. 4:21.
 - 41 " . . . he that teacheth, on teaching," Rom. 12:7.
 - 42 By.
 - 43 "It hath been said, Whosoever shall put away his wife, . . . him give her a writing of divorcement," Matt. 5:31.
 - 44 "but from the beginning it was . . . so," Matt. 19:8.
 - 46 "For this cause shall a . . . leave father and mother," Matt. 19:5.
 - 47 Advertisement.
 - 48 Kind of fish.
 - 49 Bony membrane of fish.
 - 51 "suffered you to . . . away your wives," Matt. 19:8.
 - 53 "And shall cut him . . ." Matt. 24:51.
 - 56 "Moses because of the hardness of your . . . suffered you," Matt. 19:8.
 - 57 "and shall . . . to his wife," Matt. 19:5.
- Our text is 11, 14, 17, 19, 25, 32, 43, 44, 46, 51 and 53 combined.

VERTICAL

- 1 "Stand in . . . and sin not," Ps. 4:4.
- 2 New England state.

- 3 Furnished with oars.
- 4 Size of shot.
- 5 A grandson of Ashur, I Chron. 4:7.
- 6 "for ye tithe mint and . . . and all manner of herbs," Luke 11:42.
- 7 "when . . . shall rise from the dead, . . . neither marry, nor are given in marriage," Mark 12:25.
- 8 "whosoever shall put away his . . ." Matt. 5:32.
- 9 "Why make ye this . . . , and weep," Mark 5:39.
- 10 "And . . . not that any should testify of man," John 2:25.
- 17 "and are . . . in marriage," Luke 20:34.
- 18 "they are no more twain, but . . . flesh," Mark 10:8.
- 19 " . . . , every one that thirsteth," Isa. 55:1.
- 20 Here lies (L. Hic Jacet).
- 21 Trinitrotoluene (explosive).
- 22 "but are as the angels of God in . . ." Matt. 22:30.
- 24 Laugh abruptly (colloq.).
- 26 "joy shall be in heaven . . . one sinner that repenteth," Luke 15:7.
- 27 Suffix added to verbs to form nouns.
- 29 "with what measure ye mete, . . . shall be measured to you again," Matt. 7:2.
- 30 "neither in this mountain, nor yet . . . Jerusalem," John 4:21.
- 33 " . . . ye therefore, and teach all nations," Matt. 28:19.
- 34 Girl's name.
- 35 "I would thou wert cold or . . ." Rev. 3:15.
- 37 A Benjamite, I Chron. 7:12.
- 39 "no man putteth new wine into . . . bottles," Mark 2:22.
- 42 Quadruped resembling raccoon.
- 45 Anglo-Saxon money of account.
- 46 "whosoever heareth these sayings of . . . and doeth them," Matt. 7:24.
- 47 "he planteth an . . ." Isa. 44:14.
- 48 Drops (medicine).
- 49 Suffix meaning full of.
- 50 "nor . . . given in marriage," Matt. 22:30.
- 51 Father.
- 52 Place Abram lived, Gen. 11:28.
- 54 South Carolina.
- 55 Beginning of evening.

—BR—
Boss: "Have you the firmness of character that enables a man to go on and do his duty in the face of ingratitude, criticism and ridicule?"
Applicant: "Well, I cooked for our camping party last summer."



Can you answer the four Biblical questions below? One correct answer is passing; two are fair; three are good, and four perfect.

What was the age of Abraham when called as a leader, and how old was he when he died?

The Apostle Paul once operated a successful business. What was that business?

Where do we find a law pertaining to the use of pans, ovens and frying-pans?

What does the word "salutations" mean?

FROM THE PENS OF GREAT MEN AND WOMEN!

"The heart benevolent and kind the most resembles God."

—Robert Burns.

(To know your Bible, read it daily.)

Number 19 of a series. For permanent record, clip and paste in scrapbook.

(Correct answers on page 15.)

CHANGES AMONG THE CHURCHES

Called And Accepted

C. Walton Jones, Mangham, La.
Creedy Jones, Dustin Church, Okla.
Fred Jones, Comanche, Okla.
T. R. Lawrence, Missionary, Pilot Mountain Association, N. C.
N. Y. Lewis, Fauke, Ark.
C. B. Love, Macedonia and Clark's Creek, Ky.
Cecil Logan, Prairie Home, Mo.
M. R. Lovett, Crockett, Tenn.
J. B. Lindley, Mountain View, N. Spartanburg, S. C.
Cecil McBeth, Wingate, Texas.
Chas. L. McClain, Field Street, Cleburne, Texas.
B. J. Martin, First, McCamey, Texas.
H. C. Martin, Friendship, Spartanburg Association, S. C.
T. R. Morris, Memorial, Marshall, Texas.
Willis Murdaugh, East Ave., Springfield, Mo.
S. A. Murphy, Highland Heights, Memphis.
R. C. Otey, Graves Memorial, Little Rock, Ark.
Boswell Owens, Clanton, Ala.
John Parker, Missionary to Brazil.
W. W. Parkinson, Orange, N. J.
E. R. Pinson, Lexie and Crystal Springs, Miss.
E. S. P'Pool, 28th Avenue, Hattiesburg, Miss.

Resigned

Jack Hanna, Forest, N. Mex.
J. S. Hartsfield, First, Eatman, Ga.
John Hay, First, Eustis, Fla.
C. E. Hendriks, Colgate, Okla.
J. R. Hickerson, First, Commerce, Texas.
Vernon Hines, Alfalfa, Okla.
C. T. Holzclaw, Plains, Texas.
Norman E. Hodge, Jackson and Zion, Ga.

H. C. Hopkins, Siam, Elizabethton, Tenn.

Jess Hunt, Pine, Okla.

M. P. Hunt, Eighteenth St., Louisville, Ky.

N. T. James, Buckeye, S. E. Association, N. Mex.

Arthur Johnson, Smithville, Tex.

C. Walton Jones, Holden, La.

Ben Joyner, Cotton Valley, Tenn.

Finley Keech, First Harrisburg, Pa.

W. C. Kirk, Ensley, Ala.

O. B. Lancaster, South, Sandy Run Association, N. C.

T. S. Lawrence, Clemmons, N. C.

W. O. Leach, First, Bristow, Okla.

H. R. Long, First, Sulphur Springs, Texas.

Chas. L. McClain, Calvary, Houston, Texas.

L. A. McKinney, Quitman, Texas.

Philip J. McLean, First, Abbeville, Ga.

J. A. Mace, Tolleson, Ariz.

—BR—

Deacon Jones was very ill. His brethren were keenly interested in his condition. Toward the end, bulletins were posted on the blackboard outside the home.

1 a. m.—Deacon Jones very much worse.

2 a. m.—Deacon Jones sinking fast.

3 a. m.—Deacon Jones very low.

4 a. m.—Deacon Jones dead. Gone to heaven.

A little boy read the bulletin, and then added this:

5 a. m.—Great excitement in heaven. Deacon Jones not yet arrived.

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THE GREAT REVIVAL OF 1800 1785 - 1812

The Great Revivals and Southern Baptist Evangelism

A Survey of the Influence of the Great Revivals of America Upon
the Life and Work of Southern Baptists

From Southern Baptist Handbook
1925

BY E. P. ALLDREDGE, A. M., D. D.
Baptist Sunday School Board, Nashville, Tennessee

(Continued from Last Week)

III. HOW THE GREAT REVIVAL CAME

It was in this darkest hour of the darkest day which America has ever seen that the Spirit of God breathed upon the people in many sections of the nation, and the great revival began.

1. **Beginning and Course of Revival Movement.** So far as we can learn the facts, the first visitation of the divine power and grace of this great revival came to the country Baptist churches on the James river in Virginia in the year 1785. In 1787 it spread to Georgia. By 1792 it reached the New England states, beginning in Maine. In 1795, under the influence of President Dwight, Yale College began undergoing a great religious change. By 1797 the revival had spread all over New England and as far south as New York and Pennsylvania. By 1798 it had reached all the older southern and western states and was coming into Kentucky and Tennessee and the other frontier sections of the country. In 1797 to 1799, the great revival reached Logan county, Kentucky, where the strange manifestation of the "jerks," "barks," and "holy rolling" appeared. And by 1800 the full tidal wave of this second great nation-wide revival in America had come on all over the south, particularly the southeast.

Unlike all the other great revivals of history, the revival of 1800 had no leader but the Holy Spirit. It is true that certain great names became associated with the progress and work of the revival, but no one of them began it or led it. We know, for example, that God greatly used Rev. Alvin Lee, and Drs. E. D. Griffin and Timothy Dwight, and others in the north; and that Rev. James McGready and Barton W. Stone and Dr. Jno. Gano, became well known for their part in the revival in the south. But to all these men, the coming and progress of the revival was an unexpected miracle of the grace of God.

2. **Prayer Meetings the Main Agency of the Revival.** It seems that the membership of the country Baptist churches on the James river in Virginia in 1785 became greatly alarmed on account of the lawlessness, crime, infidelity and religious dearth which hung like a pall over the nation, and they determined to repair to their churches and call on the Lord God for deliverance. "Thus," says a well-known writer, "was begun the mightiest spiritual revival that ever shook this continent. At first (1785) there was nothing but prayer. Day after day, and for weeks the people prayed and wrestled. Then the meetings took on the form of exhortations and confessions. This, in turn, was followed by preaching without the whoops, odd tones and the grotesque mannerisms formerly used. The movement spread like a fire eating its way through dry stubble. All neighborhoods were alike affected by it. Methodists and Presbyterians took it up. And it soon spread far over the state." But wherever it went the people were found praying. In fact, this revival was begun and carried on by great gatherings for prayer, unlike the first Great Awakening (1734-1770) which was carried on almost wholly by certain great preachers who went over the land proclaiming the unsearchable riches of Christ.

3. The Development of Camp-Meetings

(1800 Onward). The great revival had swept over the entire nation between the years of 1785 and 1797 when it reached the frontier settlements in Kentucky. But because of the pioneer conditions in these settlements, the meetings could not be held in the churches or under brush arbors, without some place for the people to lodge, many of whom had come for many miles. Accordingly, those interested came together and laid out a camp ground, erected their tents, built their "tabernacle," and spent one or two weeks together, giving themselves over wholly to the revival. Thus was inaugurated, in July, 1800, the well known camp-meetings of America. One of the great camp-meetings of this revival is thus described by an eye-witness: "A memorable meeting was held at Caue Ridge, in August, 1801. The roads were crowded with wagons, carriages, horses and footmen moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodists and Baptists aided (the Presbyterians) in the work, and all appeared cordially united in it. They were of one mind and one soul: the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. . . . The numbers converted will be known only in eternity. Many things transpired in the meetings which were so much like miracles that they had the same effect as miracles on unbelievers. . . . This meeting continued six or seven days and nights, and would have continued longer, but food for the sustenance of such a multitude failed."

4. **The appearance of Peculiar Physical "Exercise" in the Revival.** From the very first, certain outstanding characteristics began to be manifested upon the part of the people affected by this revival. Simple, in recounting the experiences of the country churches in Virginia where the revival first broke out in 1785 says: "It was not unusual to have a large proportion of the congregation prostrate on the floor; and in some instances, they lost the use of their limbs. No distinct articulation could be heard unless by those immediately by." . . . But while these languished, he goes on to say: "screams, cries, groans, songs, shouts and hosannas, notes of grief and

notes of joy, all heard at the same time," came from others in the room.

Barton W. Stone, at this time a Presbyterian preacher, but later the founder of the American Christian Convention, describes his first experience in the revival as follows: "The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek or by a prayer for mercy fervently uttered. After lying there for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope, in smiles, brightened into joy. They would rise shouting deliverance, and they would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel. Their appearances were solemn, heart-penetrating, bold and free. Under such circumstances many others would fall down into the same state from which the speakers had just been delivered."

In addition to the swoons, convulsions, shrieks, groans, cries for mercy and shouts of joy upon deliverance which attended the meetings of the great revival everywhere, there appeared, under the preaching and leadership of James McGready, Matthew Houston, Barton W. Stone, Robert Marshall and other Presbyterians and Methodists certain other peculiar features never before witnessed in an American revival, viz: perkings, rolling, running, dancing, barking, visions, and trances. "The person afflicted with the perks," says Dr. Jno. T. Christian, "was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. The head was jerked and thrown from side to side with such rapidity that it was impossible to distinguish the visage and the most lively fears were awakened lest the neck be dislocated or the brains dashed out. Those who mocked often were stricken down (with the jerks)."

"I have passed a meeting house," says the eccentric Lorenzo Dow, "where I observed the undergrowth had been cut for a camp meeting, and from fifty to an hundred saplings were left breast high on purpose for persons who were jerked to hold on to. I observed where they had held on, they had kicked up the earth as a horse stamping flies. . . . I understand that it (the jerks) does not affect those naturalists who wish to observe it to philosophize about; and rarely those who are the most pious; but the lukewarm, lazy professor (of Christianity) is subject to it. The wicked fear it and are subject to it; but the (infidel) persecutors are more subject to it than any, and they have sometimes cursed and sworn and damned it while jerking."

It is said also that "men would double up with their head and feet together and

Mr. Melville Jacoby of Bataan, says: "It is no uncommon thing to see a soldier sitting by a machine gun reading a Bible here in this beleaguered place. Soldiers and sailors pen brief notes to the chaplains asking for New Testaments. Several of the chaplains have passed out 2,000 New Testaments since December 7."—Florida Baptist.

roll over and over like a wheel, or turn swiftly over and over sidewise like a log. Others would take a sudden start and run with amazing swiftness, as if in a race, until their strength was exhausted. Later on the holy dancing exercise appeared. The barks frequently accompanied the jerks, though of later origin. This exercise consisted in an individual taking the position of a dog, moving about on all-fours, snapping the teeth and barking, with such exactness of imitation as to deceive anyone whose eyes were not directed to the spot. The persons frequently affected (by the barks) moreover, were the most cultured and refined. Those affected by trances and who saw visions were innumerable."

It may be remarked in passing that Baptist churches shared more greatly in the fruits of this great revival than any other denomination in the south; but there were practically no jerkings, rolling, dancing, barking, etc., in any of the meetings conducted by Baptist ministers. They did not encourage such performances and were not troubled with the excesses which often accompanied these peculiar physical "exercises."

(Continued Next Week)

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THE MAXIMUM IN PERSONALITY

(Talk made by Frank E. Skilton, director of Public Relations, Blue Mountain College, at the Baptist Training Union Conventions in Mississippi, July 1 to 17, 1942.)

I do not know why Brother Wilds asked me to talk on this subject unless it is because he knows I have been associating with choice personalities at Blue Mountain College and among the Training Union folks throughout the state.

First, let us see if we can determine what personality really is. Certainly it is not physical beauty. Some of the most unpleasant persons are beautiful. On the other hand some of the least attractive persons, physically, appear beautiful because of their lovely lives.

Most people speak of personality as if it were some one definite trait or characteristic—one of those things that can be weighed or measured or verified or checked up, like a good figure, or the color of the eyes or hair, or the efficient way of performing tasks. But ask them to explain to you in so many words just what they mean by personality, and most of them will be hopelessly stalled. They feel what personality is, right enough. In a vague, general way, they even know what it is—or at least they know what it means to them. And they have no difficulty at all in recognizing it when they see it. But define it—they cannot. Pushed into a corner, they take refuge in vague, general terms that might mean almost anything.

To increase the difficulties in the way of the earnest young person who would like to develop personality, if he or she could only find out what it is, personality seems to mean something different to each person who makes use of the word.

Business executives today rarely specify a pretty girl—unless, of course, she is wanted for modeling or for some similar position where looks are everything. They like them pretty, all right, but they do not give in to their weakness for youthful charm as readily as they used to do before they began to check production against expenses as carefully as they are doing now. Present-day business conditions demand that a girl or boy be able to do something more substantial than provide agreeable office scenery to refresh the eye of the tired business man.

Someone has defined personality as "that graceful but dynamic manner of prevailing upon others unto good; that poise, composure, gracious dignity of demeanor and rational self-assurance that are the fruits of a

sweet, helpful, unselfish disposition, and a clean capable mind."

A pleasant personality is one that is cheerful. Learn to laugh frequently. In Proverbs it is said: "A merry heart doeth good like a medicine."

Learn how to tell a good story; a good story, well told, is as welcome as a sunbeam in a sick-room.

Learn to keep your troubles to yourself; the world is too busy to care for your ills or sorrow.

Learn to stop croaking; if you cannot see any good in the world, keep the bad to yourself.

Learn to hide your aches and pains under pleasant smiles; no one cares to hear whether you have a headache, earache, or rheumatism.

Learn to meet your friends with a smile; a good-humored man or woman is always welcome.

Don't cry; tears do well in novels, but are out of place in real life.

Give pleasure; lose no chance of giving pleasure.

Above all, be dependable. "Don't be too fast in making up your mind, or saying what you will or will not do, but once you have decided, let folks find that they may utterly depend on you."

An enduringly winsome person is unselfish. The love chapter in Corinthians gives some good advice: "Love vaunteth not itself, seeketh not her own." A happy person does not seek happiness. All who run after the gilded chariot of joy get covered with dust, and are left limping along the road quite bereft of that degree of comfort with which they started on the mad race.

Yet sometimes, when the quest for one's own happiness is quite out of mind, when one is absorbed in making someone else happy, down like a bird from the highest heaven comes joy, and settles as if at home, in the heart that has forgotten itself.

Happiness is never touched by the hand that reaches out for it too eagerly. It flies into some hand open to give, not stretched out to receive. The angels always appear unexpectedly, as did the angel who sat at the tomb when Mary visited it at dawn. Going out to mourn, she was met with unimaginable joy.

How often does the long-anticipated feast turn out to be a famine, gaiety having flown from the house overborne by much elaborate preparation.

He who seeks happiness for his own sake shall lose it, and he who loses happiness for another's sake, shall find it, even in the hour when he thinks it has gone from him forever, and is content to have it so.

To possess a great personality, one must be unselfish and be continually considerate of all. Dr. Lawrence T. Lowrey, president of Blue Mountain College, defines personality as: "A manifest interest in others." He says he used to think personality was having "umph" like Hedy Lamar and Robert Taylor have, but he has changed his mind. He heard Samuel Gompers speak once. Mr. Gompers, as most of you know, was president of

the American Federation of Labor until he died several years ago. When Mr. Gompers walked onto the platform, Dr. Lowrey said to himself: "That is the ugliest man I have ever seen," but Mr. Gompers had spoken only three minutes when Dr. Lowrey inwardly exclaimed: "What a personality!" Just what had happened? Mr. Gompers had shown his genuine interest in others—the American workingman.

Too, our personalities depend on the satisfactions we select, and the relative value we put upon spiritual and material possessions. Channing Pollock, the writer, said: "A man is rich not according to what he has, but according to what he can do without." Some months ago in a magazine article that attracted considerable attention, Mr. Pollock listed the fifty possessions that he valued most and found that forty-eight of them had not cost him a dime! Only what he had laid up mentally and spiritually had any real worth.

Great personalities keep their minds free of jealousy, envy, gossip, foolishisms, worry, vulgarity of thought, cynicism, slander, and anything that tends to undermine their own minds, or the minds of others.

A lovely personality will not cheapen itself for the sake of sordid popularity. To my mind there is nothing lovelier than a lovely girl unless it is the lovely woman such a girl becomes. Some girls think they cannot be popular with boys unless they permit liberties. Boys who attempt such liberties are not the kind of personalities with which a girl having a sense of values and a sense of decency wants to be popular. A girl who cheapens herself thus may be popular; but popular with WHAT? A cheap appeal attracts a cheap person. Loveliness in a girl and manliness in a boy attract superior personalities.

A big personality is not concerned with who receives credit for the accomplishment of a common task. He has fun in passing up glory, and enjoys achieving results without acclaim. He vaunteth not himself. Otherwise excellent personalities have detracted from themselves by claiming credit they did not deserve; or even by claiming credit to which they actually were entitled. If you accomplish something worth while and another claims credit for it, remain silent and let him enjoy his dubious satisfaction, remembering what Christ

said of the Pharisees: "They HAVE their reward." Too, others will know the truth. And you may derive some comfort from these phrases of Shakespeare: "What the greater do, the less will prattle of." Be so busy doing your duty that you forget to strut and say, "Look what I did," and you will be respected by the RIGHT people. And always remember: GOD KNOWS. In Luke it is written: "... every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

My subject is "The Maximum in Personality," but so far I have not touched on it. I have said much about good, cheerful, lovely, unselfish, and great personality; but have not discussed maximum personality.

Maximum personality, to be sure, includes good, happy, lovely, unselfish and great personalities, but it goes beyond these elements. The maximum personality is the Christ personality. When one has accepted Christ as his Saviour, and has let Him enter into his mind and soul, and has yielded his life to His domination, truly he has maximum personality. Such a one will reflect the glorious salvation that is his and will help draw others to the Master. A Christian life truly and fully lived is more powerful than any sermon. The maximum personality is the one Christ is counting on to help win the world to Him. Let others see Jesus in you.

"Christ has no hands but our hands,
To do His work today.
He has no feet but our feet.
To lead men in His way.
He has no tongue but our tongues
To tell men how He died.
He has no help but our help
To bring them to His side.

"We are the only Bible
The careless word will read.
We are the sinner's gospel.
We are the scoffer's creed.
We are the Lord's last message
Given in deed and word.

"What if the type is crooked,
What if the print is blurred.
What if our hands are busy
With other work than His.
What if our feet are walking
Where sin's allurements is.
What if our lips are speaking
Of things His lips would spurn.
How can we hope to help Him
And hasten His return?"

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TRAINED TO DO A TOUGH JOB



This is quite a familiar scene these days. What is it all about? These men are being trained to the nth degree to do a mighty tough job. Times have changed. No longer is brute force the main factor in winning a war. Knowledge is power. Our foes are formidable because for years they have been learning to master the great forces of nature and have been acquiring skill in their use. But we believe that our young American manhood is more than a match for their wits and that we are going to win this war.

But we must be on our toes. We cannot be content with anything short of the very best technique. For that reason there is going to be an ever increasing demand for well trained, highly educated young men not only to manipulate the machines of war but to produce them, to discover and develop new forces by which our civilian population can take care of themselves and the men at the front who are fighting our battles for us. So our nation is marshalling all its mental as well as physical resources to win the war. Material resources without the technical knowledge to conserve and utilize them to the greatest advantage is of little value.

But why Christian education in a time like this? Christianity supplies motives and ideals to govern and direct men in the use of their God-given powers. Christian knowledge is the guiding hand to direct and safeguard the use of such power. Power is exceedingly dangerous unless properly directed. Power in the hands of evil men is a serious menace to the human race. This war is a clear demonstration of that fact. The purpose of the Christian college is to do more than furnish its pupils with knowledge but also the proper motive with which to direct and use it. And it is this plus-element that makes an education at one of our Baptist schools so eminently worth while. Keep this in mind as you select your school this fall.

—BR—

CROWDER HAS IMPRESSIVE BAPTISMAL SERVICE

Rev. Howard Benson just recently assisted Brother Marvin McKinster of Crowder, Mississippi, in a revival. A real old-fashioned revival spirit was experienced, and a goodly number came weeping and confessing the Master for the first time.

On Sunday evening, after the last sermon the congregation witnessed an impressive and dignified baptismal service. The ordinance was performed by the new but already much loved pastor in a manner that would appeal to any heart. The baptism was one of these old-fashioned grave types down beneath the platform (the kind all preachers change sooner or later). Brother McKinster used to advantage this setting by banking flowers and fern around the sides like an open grave. He placed at the head of the "grave-likeness" a white cross for the head stone, and used the Bible for the foot stone. He read with feeling and beauty baptismal scriptures concerning Peter and the Eunuch as he neared the baptism, and went down into the watery grave. There he paused before the solemn people for heart-felt prayer. The scenes of the ordinance that followed reminded the congregation in a peculiar way of the first baptism. Each individual being baptized made a picture for affectionate hearts to cherish. Leaving the church that night the people who had witnessed this ministry of baptism realized more what it meant to be baptized in the name of the Father, the Son and the Holy Spirit.—Reporter.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

| | | |
|---------------------------|-----|-----|
| Bethlehem (Jones) | 121 | 107 |
| Antioch (Attala) | 15 | |
| Crystal Springs | 285 | 87 |
| Pascagoula Second | 108 | 77 |
| Gautier Mission | 28 | |
| Cross Roads (Webster) | 103 | |
| Olive Branch | 68 | 45 |
| Wallerville | 129 | 52 |
| Old Town (Calhoun) | 86 | 45 |
| Enon (Panola) | 52 | 59 |
| Bear Creek (Attala) | 60 | |
| Louisville First | 318 | 84 |
| Ellison Ridge | 98 | |
| Shelton (Jones) | 36 | 29 |
| Jackson First | 837 | 253 |
| Griffith Jackson | 655 | 276 |
| Ellison Ridge (July 19) | 120 | |
| Crystal Springs (July 19) | 333 | 94 |

—BR—

"The Jew will not again be easily led by his blind leaders who will try to offer him panaceas for his ills. He will remember that during the darkest hours of his history, it was only the Christian church and the nations influenced by its teachings that defended his rights as a human being."—Jacob Gartenhaus (Ridgecrest).

—BR—

"Alcohol imposes upon youth, stunts youth, defeats youth, robs youth, debauches youth and destroys youth. Thus it becomes youth's duty to make the protest I want to see students definitely committing themselves against beverage alcohol."—John L. Hill (Ridgecrest).

—BR—

"Jesus never tried to prove the existence of God. God was the very breath of His life. To Him God was the great reality. He knew God, not by argument but by experience."—Edward A. McDowell.

DEATH OF DR. ARTHUR JAMES BARTON

By Wilter M. Gilmore

"Know ye not that there is a prince and a great man fallen this day in Israel?" This can be truly said of Dr. Arthur J. Barton, who died early Sunday morning, July 19, in the 76th year of his age, at the home of his daughter, Mrs. John D. Freeman, 1806 Ashwood avenue, Nashville, Tennessee, after more than a year of intense suffering with spinal arthritis.

Most impressive funeral services were held July 21 in the Edgefield Baptist Church, Nashville, Tennessee, of which his son, Rev. W. Henderson Barton is the beloved pastor. Dr. R. Kelly White, pastor of the Belmont Heights Church, was in charge. Dr. Thos. J. Watts, of the Relief and Annuity Board, Dallas, Texas, made the principal address. Dr. E. P. Alldredge read messages from a number of distinguished friends from many sections of the country and read a litany of appreciation of Dr. Barton written by himself and sent to Dr. Barton last Christmas Day. Dr. I. J. Van Ness and Dr. W. F. Powell of the First Baptist Church, also took part. Interment was made in the Mt. Olivet cemetery in Nashville.

Immediate relatives surviving are: Mrs. John D. Freeman and Rev. W. Henderson Barton; four grandchildren, Mrs. Georgia Freeman Fielden, Petersburg, Virginia; Miss Lucy Kate Freeman, Miss Mettie Rie Barton, William H. Barton, Jr., all of Nashville; one brother, Dr. L. E. Barton, Montgomery, Alabama; and two sisters, Miss Parisade Barton, Jonesboro, Arkansas, and Mrs. R. C. Medaris, Memphis. His wife, who was Miss Georgia Mae Jones of Trenton, Tennessee, daughter of a distinguished jurist, and who was such an inspiration and help to him through his long and useful career, died three years ago in Wilmington, North Carolina.

Primarily, Dr. Barton was a preacher of righteousness. He began his fruitful ministry in 1888, serving country and village churches. His outstanding pastorates were: the first Baptist Church of Waco, Texas; the Emmanuel and Calvary churches of Alexandria, Louisiana; Beech Street church, Texarkana, Arkansas; and Temple Baptist Church, Wilmington, North Carolina, his last pastorate from which he resigned last October after eleven years of successful service.

For the past fifty years Dr. Barton has been an outstanding denominational leader. He served faithfully and effectively as secretary of the state mission boards of Arkansas and Missouri, of the education board of the general convention of Texas. He also served with the Foreign and Home Mission Boards and as general director of the Co-operative Program, S. B. C. He was founder and editor of the Baptist Advance of Arkansas and at one time edited the Foreign Mission Journal and various other periodicals and was a frequent contributor to the denominational press.

Above all, Dr. Barton was a crusader. Perhaps his most outstanding work was done in the field of social service. Since 1908, Dr. Barton has led Southern Baptists in the fight against liquor and social injustices. In 1915, when the Southern Baptist Convention launched the Social Service Commission, Dr. Barton was made chairman and has served in that capacity ever since. His annual reports to the Convention have been classics, containing a mass of well-selected and organized material covering the whole field of social service.

In the home-going of Dr. Barton, Southern Baptists have lost one of their most trusted leaders and champions of the cause of truth and righteousness. We leave to others a proper and fuller appraisal of his useful life.



REV. A. M. TATE

Rev. A. M. Tate, pastor of Gilmer Street Baptist Church, Cartersville, Georgia, is assisting Rev. William E. Bailey in a meeting at Longtown church, Panola county. Rev. Tate is a native of Panola county, being born at Longtown and uniting with the Longtown Baptist Church when he was twelve years of age. He moved to Clinton in 1906 and this is his first visit since that time. Mrs. Tate, who was Miss Ollie Sigrest, of Flora, before her marriage, is with him at Longtown. At the conclusion of the meeting they plan to spend a few days with Mrs. Tate's mother, Mrs. J. F. Sigrest, Yazoo City, and his sister, Mrs. W. B. Langston, Clinton.

—BR—

W. PLUNKETT MARTIN JOINS B. B. I. FACULTY

Prof. E. O. Sellers announces that Mr. W. Plunkett Martin, for the past five years director of music and education, Barton Heights Baptist Church, Richmond, Va., has accepted the invitation of the trustees to become associate director of music and worship at the Baptist Bible Institute, New Orleans.

Mr. Martin is a native of Virginia and widely known as a singing evangelist, being at one time on the staff of the Home Mission Board evangelists. He is a graduate of the Moody Institute, Chicago, has studied extensively with well-known voice teachers and is at present working upon his bachelor of music degree. He will come to New Orleans following the Church Music Emphasis Week at Ridgecrest in time for the opening of the Baptist Bible Institute September first. The Institute is in receipt of many communications congratulating it on the coming of Mr. Martin to be the successor of Prof. E. L. Carnett.

—BR—

It is a paradox of life that by hoarding love and happiness we lose them and that only by giving them away can we keep them for ourselves. The more we share, the more we possess.

To Relieve MONTHLY

FEMALE PAIN

Women who suffer pain of irregular periods with cranky nervousness—due to monthly functional disturbances—should try Lydia E. Pinkham's Vegetable Compound to relieve such distress. Made especially for women. Follow label directions. WORTH TRYING!

LYDIA E. PINKHAM'S VEGETABLE COMPOUND



REV. OTHELL HAND

We are glad to report that our Baptist church is progressing under the leadership of Rev. Othell Hand.

Our revival closed Sunday, July 12, Brother Bill Day of Louisville, Mississippi, conducted the morning and night services, delivering messages of which was an inspiration to all. Miss Maxie King, Canton, Miss., served as pianist, Frank Voight, Mississippi College, led the singing and we were favored by many of his violin solos, accompanied by Miss King. We were blessed at the close of the meeting with 52 new members.

The Baptismal service was held Monday afternoon, 6:30 o'clock at Blain's Lake. A beautiful ceremony, conducted by our pastor, having 33 candidates to be baptized. After the Baptismal ceremony a business meeting followed, with the election of Rev. Hand from half time to full time pastorage of the church.

Friday afternoon, July 17, a social

Answers To Know Your Bible

Feature on page 11.

1. Abraham's age. Look up both figures in Genesis 12:4, and 25:7.
2. Pans, ovens, etc. Turn to, and read the Book of Leviticus, 7:9.
3. Paul's business. His business occupation is disclosed in Acts 18:1, 2, 3.
4. Salutations. Of early Oriental origin, and used by their people as a ceremony in meeting and parting. Used in Ruth 2:4, and in Psalms 129:8, the word "bless" signifies our present word "salute."

WHICH IS TOO EXPENSIVE?

Some people complain that the churches are too expensive, that they call for too much money. Wouldn't it be better to say that sin is too expensive? In a magazine called Thrift, published by the banks of the country, a table is given showing how American dollars are spent. Twenty-four and a half cents of every dollar spent goes for cost of living, twenty-two cents for luxuries, fourteen cents for waste, nine cents for crime, and three-fourths of one cent out of the dollar goes to churches. That tells where the money goes. Two billion dollars went for movies and six hundred and fifty million for churches. What goes with our money? You have the answer. — The Evangel.

was given in honor of our new members at Blain's Lake, where we all enjoyed picnic lunch.—Reporter.

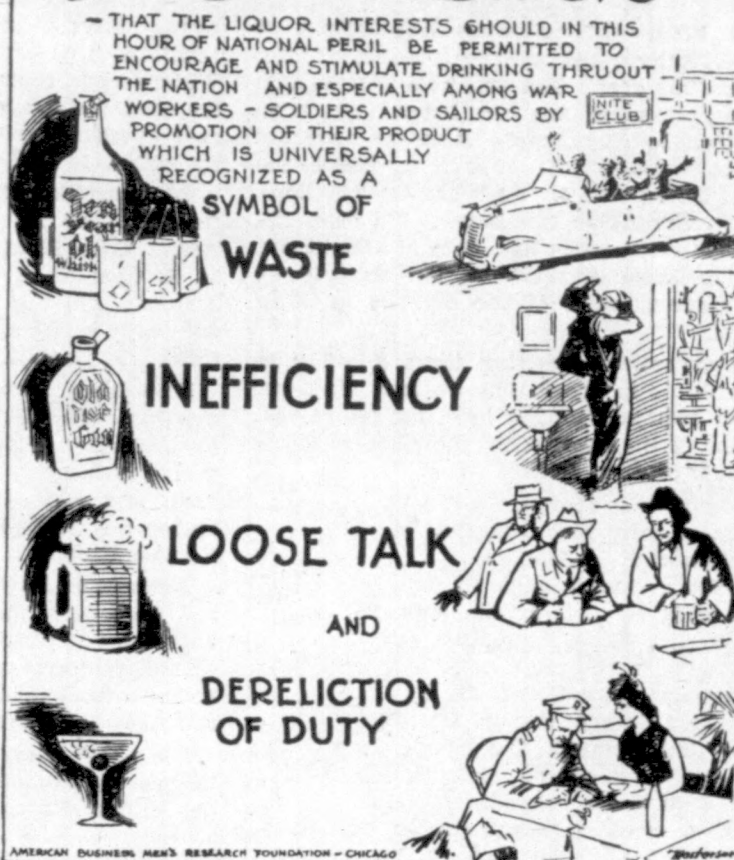
THINGS WORTH REMEMBERING...

1. All the activities of our denomination are in the CO-OPERATIVE PROGRAM.
2. I have a personal responsibility in helping to maintain the work of God's Kingdom.
3. I am not working alone but in partnership with God and my fellow workers. All working together with God to carry on His command "Go Ye—Lo, I am with you alway."
4. We must support all our work all the time.
5. In case of emergency calls do not overlook the permanent work and essential plan.
6. Never take from your regular Co-operative funds in order to give to designated causes. A falling off of the revenue through the Co-operative Program will seriously affect all objects in our Co-operative work.

D. A. McCALL,
Executive Secretary-Treasurer.

(With apologies to Dr. Crump, Virginia)

"It's Hard To Believe"



WAR AND ALCOHOL DON'T MIX

Thousands of dollars are being wisely spent by the rubber industry to tell you how to keep your present tires running. Food experts are showing us how to use less food, not more. Wool, linen, cotton, leather are all on the "save as much as you can" list. There is hardly a commodity which does not play an important and beneficial part in our war effort and all America is cheerfully and intelligently saving these necessities.

But with enough whiskey on hand to enable America to drink at its present rate for five more years, according to figures approved by the American Business Men's Research Foundation, there is no suggestion from the liquor lobbyists that less be drunk to make it last longer, or that a portion of it be used to make munitions or tires, or to relieve the demand on sugar supplies made by commercial distillers now straining to meet our war-natural needs, or to conserve morale.

Indeed "promotion as usual, but more so," seems to be the whiskey makers guiding thought. It is hard to believe, but true, that alcohol (in beverage drinks) that could be used to win the war, is being forced on the American people as never before. The product that should make tires and ammunition is being unrationed and highly promoted to increase economic waste, to decrease efficiency in our war plants, to dangerously loosen the tongues of the public, and to cause devastating dereliction of duty.

—BR—

Although the manufacturing schedules of the American Bible Society for the army and navy New Testaments have been stepped up from 3,000 a day to 6,000 and then to 9,000, it has proven impossible as yet to overtake the demand, nor have the receipts in the society's special emergency fund overtaken the expense. At last 50,000 Testaments have been ordered for distribution to serve men. The Bible Society is continuing steadily its policy of supplying every chaplain with the Scriptures he requests as rapidly as it can get them from the presses.



A man with children to clothe should not invest his money in ashes of cigarettes.

EYE COMFORT

The cleansing and soothing action of
**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 50c.

Liquid **CAPUDINE**

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

MISSISSIPPI BAPTIST ASSOCIATIONS, DATE AND PLACE OF MEETINGS

We list below the following Associations of Mississippi Baptists, the meeting place and dates of meetings this year. You will note that Benton and George counties are not listed. We have written letters to all counties where we have not been able to obtain minutes of same for files in the Convention Board Office. They are George, Benton, Liberty, Yazoo and Chickasaw. We have obtained the meeting place and date of Chickasaw, Liberty and Yazoo Associations, but to date we have not secured copies of the minutes of these Associations.

We will appreciate receiving these minutes as early as possible in order that we may bind our Minutes for 1941 in complete form for future use.

The name of the association, the place of meeting and date of each follow:

Alcorn—Liberty Hill church, Sept. 9-10.
Attala—Yockanookany church, Oct. 16.
Bolivar—Shaw church, Sept. 29.
Calhoun—Bruce church, Sept. 16.
Carroll—Liberty Baptist church, Sept. 25.
Choctaw—Spring Hill church, Oct. 4.
Clarke—Enterprise church, Oct. 9.
Clay—Montpelier church, Oct. 13.
Copiah—Crystal Springs church, Oct. 22.
Chickasaw—Amity church, Oct. 15-16.
Columbus—Mt. Zion church, Oct. 20.
Covington—Leaf River church.
Deer Creek—Greenville, Second church, Oct. 12-13.
DeSoto—State Line church, Oct. 20.
Franklin—Damascus church, Oct. 22.
Greene—Indian Hill church, Oct. 24.
Grenada—Holcomb church, Aug. 26.
Gulf Coast—Grace Memorial church, Oct. 20-21.
Hinds—Warren—Van Winkle church, Sept. 26.
Holmes—West church, Oct. 7-8.
Itawamba—Evergreen church, Sept. 11-12.
Jackson—Wade church, Oct. 16.
Jasper—Edon church, Sept. 21.
Jeff Davis—Bassfield, Oct. 22.
Jones—Hebron church (night), Oct. 21.
Kemper—Salem church (Kellis Store), Oct. 2.
Lafayette—Abbeville church, Sept. 7.
Lauderdale—Midway Baptist church, Oct. 8-9.
Lawrence—Carmel church, Oct. 6-7.
Leake—Thomastown church, Oct. 7-8.
Lebanon—Oral Baptist church, Sept. 14-15.
Leflore—Calvary Baptist church, Oct. 13.
Lee—Calvary church, Tupelo, Sept. 10-11.
Lincoln—Heuck's Retreat church, Oct. 14-15.
Madison—New Hope church, Sept. 28.
Marion—Cedar Grove, Oct. 14.
Marshall—Carey Chapel, Sept. 10.
Mississippi—Galilee church, Oct. 7-8.
Monroe—Smithville Baptist church, Sept. 8.
Montgomery—Bethsaida church, Oct. 19.
New Choctaw—Hope church (7 mi. W. Philadelphia), Oct. 16-17-18.
Neshoba—Hope Baptist church, Oct. 8-9.
Newton—Chunky Baptist church, Oct. 14-15.
Noxubee—Shuqualak, Oct. 22.
Oktibbeha—Bethesda church, Sept. 30.
Panola—Tocowa church, Sept. 17.
Pearl River—Picayune, First church, Oct. 8-9.
Perry—Beaumont church, Oct. 8-9.
Pike—Silver Creek church, Oct. 15.
Pontotoc—Furrs Baptist church, Oct. 14-15.
Rankin—Hickory Ridge church, Sept. 29.
Riverside—Tunica church, Oct. 15.
Prentiss—Wheeler church, Sept. 8.
Scott—Springfield church, Oct. 15-16.
Simpson—Macedonia church, Oct. 19-20.
Smith—Rose Hill church, Oct. 13.
Sunflower—Fairview Baptist church, Sept. 30.
Tallahatchie—Friendship church, Sept. 18.
Tate—Hopewell church (Arkabutla), Sept. 5.
Tippah—Academy Baptist church, Sept. 9.
Tishomingo—Highland church, Oct. 5-6.
Union—Beech Grove church, Oct. 14.
Union County—Harmony church, Oct. 13-14.
Walthall—Magee's Creek church, Oct. 13-14.
Wayne—Waynesboro church, Oct. 23.
Winston—Hopewell church, Oct. 8-9.
Yalobusha—Oakland church, Sept. 8-9.
Liberty—Buccatunna church, Oct. 3.
Yazoo—Hebron church, Oct. 15.
Zion—Bradford Chapel, Sept. 23-24.

Shuqualak, Noxubee county: We have just closed an eight-day revival. Rev. W. C. Stewart of Houston did the preaching and the pastor, E. C. Edwards, directed the music. There were twenty additions, fourteen for baptism and six by letter. We have had twenty-two additions to the Shuqualak church since January and there are eight persons awaiting baptism in the Elon church and five by letter.—E. C. Edwards, pastor.

Williamsville, Attala county: Our revival began Sunday, July 19, with a message by our pastor, Rev. J. Glen Flynt. Beginning Sunday night Rev. M. S. Varnado of Central Baptist Church, Mobile, Alabama, did the preaching. Rev. Flynt directed the song services. There were four additions.—Clifton F. Barrett.

Friendship, Lincoln county: Our annual revival meeting began July 19 and continued one week. Rev. Madison Flowers of Goodman brought the twelve messages. There were three professions of faith and two additions to the church by letter. Pastor Roy L. Self was in charge of the music.—Bernice Posey.

Jonestown: David Byrd, Tom Douglas and Carroll Izard have just closed a youth revival at the Jonestown Baptist Church. The interest and zeal of the young people were deeply stirred. These young men are doing a splendid work in the youth revivals.—Estus Mason, pastor.

The Most Rev. Daniel Mannix, Archbishop of Melbourne, has been appointed vicar delegate to the United States forces in Australia with jurisdiction over U. S. Catholic chaplains serving with the American army and navy, according to a short wave broadcast. (Note that this item says, "with jurisdiction over U. S. Catholic chaplains serving with the American army and navy."—Editor.)

Macedonia church, Lincoln county has just closed one of the greatest revival meetings in the history of the church. Rev. W. A. Green delivered the messages. There were 41 additions, 36 for baptism. The house was filled to overflowing. Rev. H. P. Porter of Fernwood Baptist Church led the singing.—Major P. B. Green, pastor.

Touching The Bases

By Fred R. Langley

Soldiers, Sailors and Defense Projects Service

BILOXI: A large electrically lighted sign in front of the First Baptist Church, close to Keesler Field reads: "Soldier Center, room, stationery, table games, radio, victrola—Ground floor, East door entrance. Come in." Psalm 67:2, "That Thy way may be known upon earth. . ."

In the United States, it is estimated that there are 34 million motor vehicles serving over 130 million people, an average of 3½ percent a month are riding themselves off the highways—that 98 percent of the world's rubber output is used in America. Jeremiah 5:25, "You iniquities have turned away these things, and your sins have withholden good things from you."

In four Mississippi cities near army air corps bases, pastors and religious workers who check on soldier attendance records in their respective churches state that more soldiers have attended the worship periods, reading rooms and recreational rooms during the last weeks of June and the first weeks of July than ever before. Isaiah 55:11: "... My word . . . it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

PASCAGOULA: Around here much activity is reported to be in progress in an effort to beat the submarine menace, and to furnish Uncle Sam with the necessary "floating power." The First Baptist Church here is also providing for the ever-increasing population and will soon be meeting in one of the nicest church homes on the Gulf Coast. Dr. L. E. Green is pastor. Matthew 16:18, "... upon this rock I will build my church and the gates of hell shall not prevail against it."

NOW THAT IT CAN BE TOLD NO. 3

Another incident in the life of Missionary H. D. White which some of his friends recall after many years, is his visit to a Negro church.

Brother White made his home in Vicksburg, and one church to which he preached was some miles south of the city. Here he visited once a month and was held in high esteem by black and white alike because of his sincerity and his beautiful sacrificial spirit.

On the occasion of one of his visits to this community a deputation from the colored Baptist church waited on him and asked that he preach for them on Sunday night. They promised him a full house and they kept their promise. Indeed, when the preacher arrived, accompanied by one of the white deacons in whose home he was staying, the church house and the yard were full of people. It was an inspiring occasion for the people eager to hear, attentive and responsive. It seemed easy to preach for it was just the condition that puts a preacher at his best.

Brother White chose for his subject, "The Bread of Life," and for his text, "Give ye them to eat." You have heard people pray that the preacher may preach as he has never preached before. The prayer was probably answered that night. The irrepressible responses of the people were heard throughout the house.

When the sermon was concluded the colored pastor rose to pray. He began with words of general thanksgiving and petition until he really warmed up, and came to the particular occasion, and to indicate his gratitude for this service. And then he was in rapture; his voice grew resonant and musical; he intoned the words as only our colored brethren can. With rhythmic cadences like a flowing stream he said, "O Lord, we're mighty thankful that Thou has sent us this white brother to break unto us the bread of life"; and then with suitable and solemn inflection, he said, "And O Lord, Thou knowest we're mighty surprised that such a pore swiweled up white man could come to us with sich a cyarcas load of the bread of life."

Brother White, who did not weigh one hundred pounds, could not refrain from looking through his fingers to see how the folks were taking it. They were as solemn as a meeting house, but the white deacon was nearly bursting his sides.—P. I. Lipsey.

—BR—

Shelton church, Jones county: Our revival will begin August 2.—Reporter.

Mt. Pleasant church, Holmes county: We have just closed our annual revival with Rev. Herman Solle of Meridian as guest preacher. There were four additions. Rev. A. H. Miller of Meridian is the pastor.—Mildred Ellis.

Clear Branch, Lincoln county: We have just closed our first Vacation Bible school. There was an enrollment of 42 with an average attendance of 37. The W. M. S., in cooperation with the pastor, Rev. W. P. Sandifer, sponsored the school. Four workers from Wesson church assisted us. Our revival begins Sunday, August 2, with Rev. James Fairchild of Wesson doing the preaching.—Mrs. Roy Smith.

Enon, Panola county: Our revival closed July 17, with 14 additions, 11 for baptism and 3 by letter. Rev. O. C. Chance of Harrisville, the former pastor, did the preaching. We were glad to have Rev. Chance and his family with us.—Mrs. Ledbetter.

Rev. R. L. Ray, Jr., has resigned from the pastorate at Enon in Panola county.—Mrs. Ledbetter.

Denominational Calendar for August

Evangelism—Soul-Winning.
Now Club Emphasis.
Cooperative Program Support.
Vacation Bible School.
Southwestern Theological Seminary.
Sunbeam Focus Week, 9-14.
Tithes and Offerings According to Scriptures.
W. M. U.—Check Standard of Excellence.
Make Plans for Margaret M. Lackey Season of Prayer for State Missions, Sept. 14-17.
Use W. M. U. Training School Girls on W. M. U. Programs.